
T H E

CRITICAL REVIEW.

For the Month of *September*, 1780.

Select Tragedies of Euripides. Translated from the original Greek.
8vo. 7s. Conant.

THOSE who are acquainted with the ancient theatre, need not be told, that, of all the Greek tragedians, Euripides is, on many accounts, the most difficult to translate; and, in proportion to the difficulty of the task should, no doubt, be the candid reader's indulgence: 'if from such (says our anonymous author in his preface to this volume) I receive encouragement to proceed, it is my intention to translate the remaining tragedies of Euripides. If, on the other hand, it should appear that I am unequal to the task, I can lay down my pen without feeling any great mortification.' This is modest and sensible; and the author is certainly intitled to all the favour which impartial criticism can bestow. We cannot, however, without departing from that rigid line of duty to the public which we have hitherto religiously observed, declare this to be such a translation of Euripides as we could wish to have seen, though apparently the work of a scholar, who seems well to understand and to feel the beauties of the original. 'He has endeavoured (we are informed) to render the sense of the author in as literal a manner as the idiom of the two languages would admit.' His strict adherence to this rule has, we fear, betrayed him into a heavy prosaic style and diction throughout the whole dialogue part of this performance, which is extremely disgusting. In many scenes of the old dramatic bards, and particularly in Euripides, we meet with a familiarity both of ideas and expression, which frequently descends into vulgarism. These require the nicest art and skill of the translator to raise and support, an art which our author seems an entire stranger to. Add to this,

Vol. L. Sept. 1780.

M

that

that his verses, by differing in their measure, are disagreeable to the ear; some consisting of five feet, some of six, some of four, others of three, and some, which are the most uncouth of all, of five and a half; an instance of which we have in the very first page of the *Phœnissæ*, beginning thus:

‘ Oh thou, who thine unerring course pursuest
Thro’ heaven’s aerial way,
Exalted in thy golden chariot,—drawn
By winged coursers, from whose nostrils dart
Fierce flames—immortal source of light!
With fatal lustre shone thy beams that day
On all the Theban race, when Cadmus left
Phœnicia’s sea-girt shore, and on these plains
Founded his city; marrying then Harmonia,
Daughter of Venus, from that union sprung
Great Polydorus, Labdaçus from him
Descended, next in succession Laius came:
The daughter of illustrious Menœceus,
Sister of Creon, and the wife of Laius.’

Surely this jumble of dissimilar metres must appear to every reader dissonant and inharmonious; it runs, notwithstanding, through the whole translation. In spite of every thing that can be advanced by the sanguine admirers of the ancient drama, we will venture to assert, that the snip-snap dialogue which frequently passes between two illustrious personages in a tragedy, who reply to each other, in speeches of one line only, for half an hour together, is to the last degree absurd and ridiculous: not all the pathos of Euripides can make amends for the tediousness of it. Let us, for example, suppose ourselves present at the scene between Orestes and Menelaus, in the last act of the *Orestes*, where the heroes thus play their game at shuttlecock, and abuse one another in the most concise and regular manner.

‘ *Orest.* —Menelaus, wilt thou hear me speak?

Men. Tho’ much against my will, I yet must hear thee.

Orest. Behold me now prepar’d to kill thy daughter!

Men. And wilt thou add that crime to Helen’s death?

Orest. Oh! that I now beheld her, and the gods,
Had not depriv’d me of my just revenge!

Men. Dost thou deny the horrid deed, and treat
With such contempt her most unhappy husband?

Orest. Oh! that with truth I could avow the act.

Men. A wish like that with horror fills my soul!

Orest. The pest of Greece and Ilion to destroy!

Men. Restore the body of my breathless wife,
That I may pay the sad funereal rites.

• *Orest.* For that, petition heav’n; while here I stand,
Prepar’d to shed thy virgin daughter’s blood.

Men.

- Men.* Oh parricide detested! will thy soul
For ever thirst for scenes of blood and slaughter?
- Orest.* My father I defend, by thee betray'd.
- Men.* Is not thy mother's blood a weight sufficient?
- Orest.* My hand I still can raise to slay the wicked.
- Men.* Is Pylades a partner in thy guilt?
- Orest.* His sentiments, his silence well declares.
- Men.* Vengeance awaits thy crimes, unless with wings
Thou speed thy flight, and cleave the fields of air!
- Orest.* We shall not fly; but soon with wasting fire
Involve the palace in one general ruin!
- Men.* Wilt thou destroy thy royal father's house?
- Orest.* That will I do, and in the blaze expire
With thy fair daughter!
- Men.* Instantly destroy her;
Thus shall I fill the measure of my woes.
- Orest.* What thou advicest shall be done.
- Men.* Alas! alas!
Lift not thy sword against the virgin's neck.
- Orest.* With patience learn to bear what heaven inflicts.
- Men.* And is it just that thou should'st breathe this air?
- Orest.* It is; and govern in my native land.
- Men.* Say, in what soil?
- Orest.* Here in Pelasgic Argos.
- Men.* Canst thou presume to touch the sacred victims?
- Orest.* Why not?
- Men.* And the accustom'd sacrifice prepare
Ere you engage in war?
- Orest.* These sacred rights
Canst thou perform?
- Men.* What should prevent?
My hands are pure and innocent of blood.
- Orest.* But is thy conscience free from guilt?
- Men.* What man with thee will hold sweet converse?
- Orest.* All who a father's honour'd name revere.
- Men.* But what of those who love a mother's name?
- Orest.* I rank them with the best of human race.
- Men.* But in that number thou art not included.
- Orest.* Because the wicked I detest and hate.
- Men.* From my poor daughter's neck the sword remove.
- Orest.* Vain that request.
- Men.* A victim to thy rage
Must the poor virgin fall!
- Orest.* Thy fears are just.
- Men.* What shall I do, alas! unhappy father?
- Orest.* Persuade the numerous citizens of Argos.
- Men.* But to what measures must I now persuade them?
- Orest.* To pardon me, and these my dear companions.
- Men.* Or else you shed my virgin daughter's blood?

Orest. 'Tis so resolv'd.

Men. Unhappy Helen!

Orest. But have I not experienc'd equal woes?

Men. From Phrygia's shore I bore the hapless victim.

Orest. Oh that beneath my sword she now expir'd!

Men. And for her cause such numerous woes succeed.

Orest. But not to aid my father's royal house.

Men. The frowns of fortune I have long endur'd.

Orest. And wilt thou not assist me?

Men. To these thy words I know not what to answer.

The constant repetition of the same number of syllables from each of the speakers must, one would imagine, have tired the patience even of an Athenian audience; most certainly, at least, it would have had that effect on an English one. A translator, however, is not obliged to tread exactly in the steps of his author: he might shorten some of the speeches, and extend others; or, by running one verse into the other, make some variety. We find, however, very little in this translation, which, though it imitates the Greek in the disagreeable monotony which we have just now condemned, is not always, as it should be, close to the sense of the original. The first of the lines above quoted, for instance, is faulty in this respect. The Greek is,

‘Ποτερον ερωτειν η κλυειν εμε θελεις?’

‘Utrum vis interrogare an me audire?’

which this gentleman renders

‘Wilt thou hear me speak?’

The answer, though a regular verse, is very prosaic indeed:

‘Tho’ much against my will, I yet must hear thee.’

To slay Helen, says Euripides (a line or two after), will be heaping murder on murder. This is a warm and forcible expression. The translation only says,

‘And wilt thou add that crime to Helen’s death?’

I shall never be *tired*, says the Greek, in slaying the guilty. Our author renders it,

‘My hand I still can raise to slay the wicked.’

In many parts of this translation we meet with low and vulgar expressions; such as

‘By all the gods, O grant me *one small favour*.’

‘My son shall never marry such a *fury*.’

‘In *such a case*, it will be overlook’d.’

‘Observe thy brother, see, he moves *his body*.’

The two last words, we may observe, besides giving a vulgar air to the line, are, at the same time, totally superfluous. Again,

‘Such

‘ Such is their hate, that none will hear me speak.’

‘ I suffer

From three distinct and separate parties’

What a strange kind of hobbling verse is the last of these !

‘ He who is favour’d with a virtuous *spouse*,

Enjoys the highest state of human bliss.’

This sentiment our author, in compliment to the ladies, should have taken more pains to express properly : the single word *spouse* turns the whole into ridicule.

‘ He never in the forum *shew’d* his face.’

‘ —The *chance* is much *against* me.’

‘ Lose no time,

For *fear* the citizens condemn thee.’

‘ Every *scheme* has fail’d—’

‘ What best may suit the *posture* of affairs.’

‘ Feuds between *near* relations are the worst.’

‘ I feel, *poor man*, for his misfortunes.’

‘ —Never at a *stay*.’

‘ To *save thy labour*, see he now approaches.’

‘ Restore the letters without *farther words*.’

These are but a few amongst the infinite number of gross phrases and expressions to be met with in this translation, such as would disgrace even a prose composition, and consequently must be still more unbecoming the dignity of the buskin. We have likewise, in the course of this work, some unfortunate examples of false grammar ; such as

‘ Near his person

Thou *fix’d* thy station’—for—thou *hast* fix’d.

‘ Never will I consent that thou *resid’st*—for—thou *shou’dst* reside.

‘ Inform me *all*’—for—inform me *of* all.

‘ Before this marriage how *was* you supported’—for—how *were* you :

with many other inaccuracies of the same kind. In the second act of the Iphigenia in Aulis, our author has indulged himself, by way, we suppose, of closely copying the original, in English *trochaics*, which, after all his pains, make but an indifferent figure in our language. Observe the fierce rough rumbling of these Grecian intruders.

‘ Enter Agamemnon to Arcas and Menelaus.

‘ Agamem. What noise is that ?—the clamour of discordant tongues I hear !

Arcas. I am the person injur’d, and my words deserve attention.

[Agamemnon sends away Arcas.

Agamem. Why, Menelaus, didst thou offer violence to that poor man ?’

A little after, Menelaus makes a long speech in this kind of verse, which begins thus :

' *M. n.* Thou art irresolute, unjust, and to thy friends perfidious ;
And this thou shalt confess, tho' by the mists of passion blinded ;
Recall the time, when by ambition and a love of glory fir'd,
To lead the embattled troops of Greece to Ilion's walls ;
To what did not the son of Atreus condescend ? — The specious veil
Of modesty assum'd — free of access ; courteous to all ;
Thy palace open to receive the meanest of the army.'

We will not fatigue our readers with any more trochaics: certainly we have much better metre of our own. Why should we go back to Greece for any thing so awkward and unbecoming ?

Before we conclude this article, in justice to the unknown author, we think it incumbent on us to observe, that though we have objections to the dialogue part, we are happy to find that in many of the chorusses (most of them indeed) he has succeeded far beyond our expectation. His Muse, which *there* is in general lame and awkward, seems *here* to have shaken off her fetters, and to pace along with ease, elegance, and grace. Of this the first Epode in the first Chorus of the Phœnissæ, may serve as an example.

' Epode.

' Oh ! ye eternal fires !

Which on the summit of Parnassus shine,
Where Phœbus' heavenly seer inspires
His oracles divine ;

Where, with verdant ivy crown'd,
Bacchus ! youthful god, appears ;
Where the vine her branches rears,
And shades the sacred ground.

On the boughs eternal glow
Ripe fruits, and streams nectareous flow
Beneath. — Though cavern rough with horrid shade,

Where in spiral volumes roll'd,
The serpent Python rear'd his head,
Terrific arm'd with scales of gold !

Oh ! could I now these sylvan scenes among,

Sacred to fair Latona's offspring rove,
Join the bright choir of nymphs, and lead
The mazy dance along the flow'ry mead ;

Or in the temple raise the solemn song

To thee, oh Phœbus ! while each favourite grove
Of thy lov'd mountain echo'd to my strains.

Then with what pleasure should I quit the plains
Of Thebes, where Dirce rolls her livid waves,

And where the fertile fields Ismenus laves.'

This

This is nervous, elegant, and poetical, and at the same time deviates very little from the original. The strophe of the chorus in the second act of the *Iphigenia in Aulis* is likewise so remarkably beautiful, and full of fine imagery, well expressed, that we cannot help laying it before our readers.

‘ Happiest of the human kind
Are those who taste the joys refin’d
Which flow from mutual love,
Where modesty, with soften’d charms,
And gentle fires, the bosom warms ;
And Cytherea, from above,
Bright-hair’d goddess, fans the flame,
And crowns their joys with wedlock’s holy name.
But wild and furious is that soul
Whom Cupid’s cruel laws controul :
That god, adorn’d with golden hairs,
For different use two arrows bears.
Wing’d with destruction, one inspires
Tormenting thoughts and heart-consuming fires.
The other happiness imparts,
And joins in blissful bands consenting hearts.
Oh Venus ! of the powers divine
The fairest ! to our prayers attend,
Avert from us the empoison’d dart ;
And may’st thou, goddess, condescend
To light our nuptial torch, and crown
With chaste desires the bridal beds ;
While, to improve the tender scene,
Beauty her soft allurements spreads ;
Bright queen of Paphos ! grant us our request,
Far from our souls remove
The horrid pangs of guilty love,
With virtue’s temperate joys supremely blest.’

This is not, indeed, quite so close to Euripides ; but the harmony of the numbers makes us amends for the venial infidelity. The dialogue and the chorusses are, to say the truth, done in so different a manner throughout the whole, that we can hardly conceive them to be the work of the same hand.

It may not be unnecessary to remark, that this volume contains the translation of only four tragedies of Euripides ; viz. the *Phœnissæ*, *Iphigenia in Aulis*, *Troades*, and *Orestes*. If this gentleman proceeds in the work, we would recommend to him an exertion of the same spirit in the chorusses, with greater care and attention to his style and manner in the dialogue.

The Count de Poland. By Miss M. Minifie. Four Volumes 12mo.
121. Doddsley.

NOVEL-writing, it has been contended by many, is too often attended with fatal and destructive consequences, more especially to the younger part of the fair sex, who, in this very inquisitive and reading age, seldom permit any thing of that kind to escape their attention. If ladies, indeed, make it their whole study, and swallow with avidity every idle tale that is published, there may doubtless be some truth in the assertion. We have always, notwithstanding, been of opinion, that this species of writing, if well executed, may afford both innocent amusement, and profitable instruction. If the story is agreeably told, if the incidents are natural and probable, and the characters well and accurately drawn, a good novel may certainly tend to ridicule and expose vice and folly, and promote the interest of honour, religion, and virtue. As belonging to this species, we may venture to recommend the piece before us, which, though far inferior to the compositions of Richardson and Fielding, may boast no inconsiderable share of real merit; the style being in general easy and unaffected, the characters not ill sustained, the narrative in most parts interesting, and the moral resulting from the whole unexceptionable. Miss Minifie, the author, is already well known to the public by a very agreeable performance *, which she wrote some time ago in conjunction with her sisters. She is now no longer in partnership, but sets up for herself. We sincerely wish her all the success in her occupation, which industry and attention, joined to good parts and judgment, may fairly intitle her to.

We will not anticipate our readers' pleasure in the perusal of these little volumes, by laying before them the outlines of the fable or story, which is very short and simple; but as the principal merit of this performance consists in the colouring, we shall submit to them the following specimen of our author's style and manner. In justice to her, we must previously observe, that the Count de Poland (the hero of the tale) has just discovered, by an extraordinary event, the abode and distressful situation of a beloved sister, whom he had been some years in search of. The meeting between them, and her death, which immediately succeeds, are thus pathetically described by Miss Minifie.

‘ Take this, said I (a billet which he had written to his sister) to Annanette; go back to your mistress, carry with you any

* Lady Frances and Lady Caroline S—

thing

thing you think she will be able to eat. After she has taken some refreshment, tell her you have seen a servant who you knew went abroad with me on my last expedition. Observe how she receives this intelligence; if you think it will not be too much for her shattered spirits, say you have spoke to this servant; say, that I being come home, and not finding her at Paris, am on my way to visit her in England. When she is quite able to bear a fuller discovery, tell her I am arrived---tell her you have seen me---and last of all deliver this note. Be cautious in observing my directions; observe them punctually: I shall wait your return where I am.---Fly to inform me the moment she is prepared for my reception. Annanette was not fonder of staying than I was of detaining her, but flew to execute my commission. Half an hour elapsed,---every moment appeared an age to me, my patience became ungovernable. I went out of the house; Annanette had pointed out to me the dwelling of my sister; thither I bent my steps; I even ventured to the very door.---I planted myself on one side of it, so that she might not see me from the windows. Whilst I maintained this post, my senses were all employed, my ears greedily listened for any voice or step that might proceed from the house; my eyes eagerly watched the appearance of Annanette. Five long minutes! I heard the lock draw back---I heard the door open---I saw the worthy creature come out weeping, sobbing, holding her apron to her face. She would have run by me towards the place where she expected I waited for her. Hold, said I, in a low voice, I am here;--is your mistress prepared?---My breath was so short I could hardly speak to be understood. Oh, my good lord! I am not to blame, I have done exactly as you ordered,---but my lady, my dear lady!---I stayed to hear no more; I rushed by into the house---I ascended a little dark stair-case, for I saw no other entrance, and found my way to the chamber of wretchedness. A female figure, dressed in deep mourning, arose from a miserable bed placed in one corner of the room, and came tottering towards me. The scanty light admitted to this gloomy apartment served only to deceive me; the person I saw excited my compassion, but in her I discovered not my sister. Where are you, my Maria, cried I, where are you, my dearest Maria? I am here, my kind---her voice could command no more. The phantom which startled me on my entrance threw her emaciated arms about my neck, and fainted in my embraces.

I will pass over the distraction that seized me when I saw the hand of death busied in destroying what yet remained of the beautiful edifice---when I felt it struggling to tear her from my embraces. I screamed aloud, my screams brought up Annanette; we lifted the dying saint to her bed; she was already panting for breath, and more than half an angel. I was not master of myself, or recollection, tears, and groans, made me incapable of assisting her. Annanette was more collected,---she flew to a cupboard, and brought from thence a small phial, with the contents of

of which she rubbed her hands, her nose, her forehead. Maria once more opened her eyes, she fixed them on my face, full of death, but full of sweetness; she there read that poignant woe which does not admit of expression. She faintly smiled---she would have spoke, but a sigh that entered my very soul was all she uttered. I was kneeling at the side of her bed, her hands hard grasped in mine, as if I meant to detain the blessed spirit from that heavenly mansion after which it was aspiring. Her hands wetted with my tears she drew from me---she drew them away with an eagerness which shewed her apprehensions that she should not be permitted time to perform some act necessary to the peace of her last moments. Taking from her breast a paper sealed with black---trembling---almost convulsed---she delivered it to me, and pressed my hands to her lips with such fervor, as shewed she would enforce, by her emotions of tenderness, the trust she had committed to my charge. This was the last effort of nature---it was the last of affection;---in the same moment she performed it, her pure soul deserted its grief-worn body, and flew for shelter to the bosom of its Maker.'

This is warm colouring, and a good deal after the manner of that excellent moral painter, to whom we are indebted for *Grandison* and *Clarissa*, is the master whom our author seems throughout industriously to copy after, and whom she sometimes imitates not unsuccessfully. There is some humour, as well as a great degree of probability (as the circumstance, we believe, happens every day), in an anecdote which lord Castle-down relates concerning his mother, and which, as it may make our readers smile, we shall here subjoin.

'When I arrived in London (says the young lord, in a letter to his friend) my dear father had been consigned to his peaceful grave one whole week, or, according to the calendar of our modern dowagers, seven long days. I was dispirited with my recent loss, sick with crossing the water in a severe storm, and tired to death by a journey which I had posted from Montpellier for the sake of expedition. In this situation I reached St. James's-square; it was about half an hour after nine in the evening. Before I came up to the house, an atch'ment over the door informed me, I was too late for the purpose which had hastened me home. I did not expect to find my mother in the deepest affliction, nor did I think my presence was absolutely necessary to her happiness; however, it was my duty not to neglect a moment in presenting myself to her, and I did it without even waiting to change my dress. I passed the porter without speaking; I was so struck at my first entrance, that, for a moment, I had lost the power of speech. He knew me; I returned his low salute, by moving my hat, and proceeded to my mother's dressing-room, beckoning the servants in waiting, that I would neither be announced or followed; my visit was not of ceremony;

many; common forms were, therefore, unnecessary. Guess, dear Seaton, guess, if you can, my astonishment, when, having gently opened the door half way, my mother's voice broke upon my ear, exclaiming, in a loud key, against her ill luck at being loo'd with ace, king, and two other trumps. Petrified with surprise, I knew not what to do, whether to turn back or to go forwards; the recollection of my dear father made me determined on the former; but my mother hearing the lock turn, her eyes were drawn towards the door; she got a glimpse of my face; the cards dropt from her hands; she flew towards me; she caught me in her arms: her head fell upon my shoulder, and ——. I will go no farther: the scene was too ridiculous. God forgive me, but I could not help thinking that it would be much more natural to put her tears down to the account of losing her game rather than her husband; if I am too severe, if I err against the respect I owe my mother, reflect on what I owe the memory of my beloved father, and the fault, if a fault I have committed, will diminish by this interesting reflection. Her ladyship was importunate with me to make my appearance to her visitors; she had none with her but friends, she said; friends, whose goodness inclined them to waste their time in trying to divert her melancholy. You may suppose I did not comply with a request of this nature; she, finding it impossible to prevail, returned to her company; and I retired to my old apartment in a disposition better imagined than described.

As every endeavour to recommend the married state, and to discourage celibacy, is, we apprehend, of service to the community, we shall quote from this entertaining novel a humorous and well-written description of the *bachelor* and the *married man*.

• A bachelor is a sort of whimsical being, which nature never intended to create; he was formed out of all the odds and ends of what materials were left after the great work was over; unluckily for him, the finer passions are all mixed up in the composition of those creatures intended for social enjoyments; what remains for the bachelor is hardly enough to rub round the crusty mould into which he is thrown, to avoid waste---some seasoning, that he may not be quite insipid, must be substituted in the stead of more valuable ingredients, so in dame Nature tosses self-love, without weight or measure --a kind of understanding that is fit for no other use-- a sprinkling of wisdom which turns to acid from the sour disposition of the vessel in which it is contained, and the whole composition is concluded with an immoderate portion of oddities. Thus formed, thus finished, a bachelor is popped into the world---mere lumber, without a possibility of being happy himself, or essentially contributing to the happiness of others. His only business is to keep himself quiet; he gets up to lie down, and lies down to get up. No tender impressions enliven his waking hours--no agreeable reveries disturb his drowsy slumbers,

slumbers. If he ever speaks the language of sensibility, he speaks it on the excellence of some favourite dish, or on the choice liquors with which his cellars abound; on such subjects he feels the rapture of a lover.---The pace of a bachelor is sober; he would hardly mend it to get out of a storm, though that storm were to threaten a deluge; but shew him a woman who is intitled to the compliment of his hat, and he will shuffle on as if he was walking for a wager. His housekeeper or his laundress he can talk to without reserve, but any other of the sex, whose condition is above a useful dependent, is his terror. A coffee-house is his *sanctum sanctorum*, against bright eyes and dazzling complexions; here he lounges out half his days---at home he sits down to his unsocial meals, and when his palate is pleased, he has no other passion to gratify. Such is a bachelor---such the life of a bachelor---what becomes of him after death, I am not casuist enough to determine.

‘ Now for the married man. The felicity of a married man never stands still; it flows perpetual, and strengthens in its passage; it is supplied from various channels; it depends more on others than himself: from participation proceeds the most extatic enjoyments of a married man.

‘ By an union with the gentlest, most polished, most beautiful part of the creation, his mind is harmonized, his manners softened, his soul animated by the tenderest, liveliest sensations.---Love, gratitude, and universal benevolence, mix in all his ideas. The house of a married man is his paradise; he never leaves it without regret, never returns to it but with gladness---the friend of his soul, the wife of his bosom, welcomes his approach with susceptibility;---joy flushes her cheek---mutual are their transports. Infants, lovely as the spring, climb about his knees, and contend which shall catch the envied kiss of paternal fondness. Smiling plenty, under the guardianship of œconomy, is seen in every department of his family. Generosity stands porter at his door; liberality presides at his table; and social mirth gives to time its most pleasing motion.---To the existence of a married man, there is no termination; when death overtakes him, he is only translated from one heaven to another; his glory is immortalized, and his children’s children represent him on earth to the last generation.’

Our female novellist is here very severe upon the bachelors, and we applaud her severity; yet who knows but, if Miss Minifie continues a virgin, some male author may write a romance, and take occasion to return the compliment upon her.

It has too often been admitted, by the indolent and unthinking part of mankind, that vicious habits, which have been long contracted, are incurable; and that characters cannot be changed. In opposition to this dangerous opinion, Miss Minifie, in the work before us, has reformed and reclaimed her characters. Lady Morpeth sets out as a giddy, vain, coquettish girl;

girl; but by the assistance of reason, reflection, and good advice and example, becomes an amiable woman, and a virtuous wife. Havenbrooke, afterwards lord Castledown, is introduced to us as an unprincipled rake, and openly avows his design of entering into a criminal amour with lady Morpeth; but by her prudent conduct, and his own virtuous passion for another woman, he rises into an exemplary and noble character. The count de Poland's brother also, whom we are taught at first to look upon as cruel, odious, and detestable, becomes a sincere penitent, and reconciles himself to our favour. We wish the author had followed the same line with regard to the enthusiasm of the dowager lady, and contrived some means, which might have easily been done, to convince her of the folly and nonsense of Methodism.

A Complete Body of Heraldry: in Two Volumes. Illustrated with Copper plates. Carefully compiled, from the best and most undoubted Authorities, by Joseph Edmondson, Esq. F. S. A. Mowbray Herald Extraordinary. Folio. 3l. 7s. in boards. Doddsley.

IF so large a system of Heraldry as the present, compiled from the best authorities, and executed in a splendid manner, can derive additional advantage from any other circumstance, it must be from that of being the production of a gentleman so peculiarly well qualified, both by his situation and abilities, for the accomplishment of such an undertaking. Heraldry, restricted to the art of blazoning, serves only to gratify the vanity of particular individuals; but when considered in a more comprehensive view, it affords the most authentic documents that can be found, respecting many transactions which, though worthy of being preserved upon record, come not within the province of general history. It is therefore intitled to the attention of an antiquary, upon principles more enlarged than the implicit veneration of whatever relates to former times. It is a science by which the descendants of illustrious ancestors may learn to emulate the qualities of their great progenitors; and by which may be excited in others the laudable ambition of transmitting to posterity such honours as are earned by noble exertions of valour, wisdom, or virtue.

This work begins with a Historical Enquiry into the Origin of Armories, and the Rise and Progress of the Science of Heraldry. After vindicating heraldry from the contempt which some have endeavoured to throw upon it, and after some general remarks on its advantages, Mr. Edmondson proceeds to investigate the origin of this science. He observes, that the heraldic writers vary so extremely in their sentiments respecting the

the origin and rise of armories, that there is hardly a point of time, between the establishment of the Egyptian monarchy and the thirteenth century of the Christian æra, which has not been named by one or other of them, as the period which gave commencement to the use of arms; neither is there any country, in Europe or Asia, that has not been fixed on as the place which gave rise to that science.

There are not wanting some rabbins, as well as later writers, who have ventured to affirm, that arms owe their beginning to reason and the light of nature; and that having been used in the antediluvian world by the posterity of Seth, in order to distinguish themselves from the descendants of Cain, they were, after the flood, continued among the children of Noah; the blazon of each of whose armories, it seems, M. Segoin and his followers pretend to particularize.

Our author afterwards gives a particular recital of the various opinions that have been entertained on this subject. He observes, it cannot be denied that the Egyptians, Hebrews, Assyrians, Persians, Greeks, and other people of antiquity, used figures and symbolical devices, as public and national military ensigns; and it must be allowed, that the chiefs among them represented also a variety of devices on their shields and armour; but he remarks, that those devices were no other than the mere productions of the whim, fancy, and caprice of the wearers, and do not bear the least affinity to armories. We shall present our readers with an extract from the author's judicious historical account of this subject, in the investigation of which he displays great accuracy and extent of research.

‘ There is the greatest reason to conclude, that hereditary family arms are of German production and feudal origin; but the time in which they were first used in England is not equally certain. An enquiry into that fact, touching which there has been a greater diversity of opinions than about the origin of the institution itself, is highly interesting, and well worthy of our researches. Our Saxon monarchs have been considered as the introducers of gentilian arms into this island, whilst, on the other hand, some writers have maintained, that arms were used by the Britons at the very time that the Christian faith was first propagated here; and that Lucius, a pro-regulus in Britain in the 48th year of the Christian æra, took for his arms ar. a cross gules. Canute and his Danes have, in their turns, been honoured with the reputation of having first taught our ancestors the use of arms. The learned and judicious antiquary, Mr. Arthur Agarde, conjectures, that arms came to us first from the Normans, being brought in by Edward the Confessor, and afterwards more plentifully practised here by William the Conqueror, and the nobles who came over with him. Mr. Waterhouse, upon
what

what grounds is uncertain, supposes that gentilian armories were known here before that time; and that the first users of them were those few of the British and Saxon nobility, who kept their honours, fortunes, and seats, on the change of government made by duke William, and who, not having appeared in opposition to him or his sons, held their stations in the country, although the Normans enjoyed both the places and preferments in court and camp; and as they grew more habituated to his government, and he abated of his rigour, and by peaceable ruling became more calm, they ventured to shew themselves more openly, and with greater freedom avowed their rights, by bearing those marks of honourable distinction. The great Mr. Camden, who is followed by Peter Pitheu and others, thinks them of more recent date with us, and says, that "shortly after the Conquest the estimation of arms began in the expeditions to the Holy Land, and afterwards, by little and little, became hereditary, when it was accounted an especial honour to posterity to retain those arms which had been displayed in the Holy Land, in that holy service against the professed enemies of Christianity; and that we received, at that time, the hereditary use of them; but that the same was not fully established until the reign of king Henry the Third; for that, in the instances of the last earls of Chester, the two Quincies earls of Winchester, and the two Lacies earls of Lincoln, the arms of the father still varied from those of the son." Sir Henry Spelman is of opinion, that they are of still more modern growth in this kingdom; for, speaking of the antiquity generally allowed to the usage of arms in England, he observes, that "this nation being for some hundreds of years barrasted with wars, in the storm of foreign assaults, and civil commotions, there is little reason to be over confident in matters of pedigree and arms much beyond four hundred years;" and expresses his doubts whether they are even entitled to that antiquity, by adding,—"Nescio an ea prorsus antiquitate."

Upon what authority the advocates for the use of gentilian arms being known and practised in Britain during the Saxon government, ground such assertion, doth not appear, as all the historians of those times are silent as to that matter. The horse of Hengist and Horsa---the devices by which the several kingdoms were distinguished from each other during the heptarchy---the golden dragon of Uter, surnamed Pendragon---the three different bearings attributed to his son Arthur; to wit, first, two dragons endorsed, or; secondly, three crowns; and, thirdly, vert, a cross argent, with the Holy Virgin holding the infant Jesus in her arms, on the first quarter---the tunf borne by Edwin king of Northumberland---the banner-roll of gold and purple hung over the tomb of king Oswald at Bardney---the dragon, or, depicted on the banner of Cuthred king of Wessex at the battle of Bureford---the Saxon blazon, being azure, a cross formée, or flowery, or; and that of the Danes, being or, semée of hearts, three leopards gules---upon all which stress hath been laid

laid for proving the prevalency of the use of arms in this kingdom in those early times-- were no other than the military and imperial ensigns of the several monarchs who bore them, and were never considered by them in any other light.

Hereditary gentilian arms were the fruits of the feudal law; and, as we have not any good reason to imagine that either such law, or any of the customs to which it gave birth, had gained a footing in England previous to the invasion of William the Norman, we cannot justly expect to meet with any family arms used in this kingdom antecedent to that remarkable event. Notwithstanding this, some writers have suggested that our English king Edward, commonly styled the Confessor, who frequently visited the court of his uncle the duke of Normandy, and was fond of the fashions and customs there observed, introduced many of them into England; and, among others, that of the use of family arms: in confirmation whereof, they assert that Edward, by way of setting an example to his subjects for assuming such marks of distinction, took for his own private arms---Az. a cross formée, or, between five martlets of the last, as we find them depicted in many places in this kingdom. Now, had this really been the case, it cannot reasonably be supposed that a fashion adopted and introduced by a prince so much beloved by his people as Edward confessedly was, should not be followed by all, or at least by the major part of the principal men in his kingdom, more especially as it was designed for their honour and distinction; and consequently that, if the use of family arms had then prevailed among the nobility and gentry of England, some memoranda or traces of such practice must have been handed down to us: whereas nothing of that sort appears. The general histories of those times do not take the least notice of it; and Abbas Rievalensis, Edward's professed historian, who is extremely circumstantial even in the minutest occurrences, which he thought redounded to his master's character, is totally silent as to this matter; so that no credit can be given to those modern writers, who would persuade us that the practice of bearing family arms was first brought into England by the Confessor. Further, there is not only great reason to doubt the truth of the assertion, that Edward the Confessor was the person who first assumed the arms above described; but to think that they were the imperial ensigns of his elder brother Edmund Ironside, and actually borne by him at the battle of Ashdon: for Margaret, who married Malcolm Canmore, king of Scotland, and was sister to Edgar Atheling, and daughter of Edward the Elder, son of king Edmund Ironside, used those very arms after the death of her brother, and sister Christian, in testimony of her right to the crown of England, as being the only heiress of the Saxon race, and actually had them engraved and set up on the monastery of Dumfermling, of which she was the foundress, where they still remain. The cross formée, or, in a field azure, was the Saxon ensign; and therefore there is the greater likelihood,

hood, not only that Edward the Confessor, on his ascending the throne, took the imperial ensign of his late brother, rather than that he brought them as new-invented family arms from the Norman court; but also that Margaret of Scotland, in support of her claim to the English crown, would wear the imperial ensigns used by her grandfather, who had been king of England, and not such arms as had been first assumed by her great uncle Edward the Confessor, who had mounted the English throne, in prejudice to the right of her father, and consequently to that of her brother, and of herself.

Our author next traces the origin and institution of the offices of the constable, marshal, and earl marshal of England; delivering also the state of the concurrent and separate functions, jurisdictions, powers, authorities, rights, privileges, and dignities of those great officers. Some writers are of opinion, that the office of constable was known to our Anglo-Saxon ancestors under the title of *Stalhere*, or *Heretoch*; but Mr. Edmondson supposes, with greater appearance of probability, that it was imported hither by William the Conqueror, who appointed Ralf de Mortimer to be his first constable of England.

Concerning the institution of marshal, various also are the opinions which have been entertained. Mr. Edmondson observes, that we find the word *marshal* used in the duchy of Normandy for an officer vested with authority, before William's invasion of England; and he thence infers, that it likewise was introduced at the Conquest. It appears from old records, that several officers, in different departments, bore the title of marshal: there were marshals of the king's horses, of his birds, and of his measures, as well as of his household; the word marshal anciently implying no more than being the director, or having the oversight, charge, or ordering of a thing.

Mr. Edmondson informs us, that the earliest patent by which the appellation of earl was added to marshal of England, is that of the 12th of January, in the ninth year of king Richard the Second, granted to Thomas Mowbray, earl of Nottingham. It appears, however, that the style of *comes marescallus* was far more ancient. Our author is of opinion, that this title arose from the persons on whom the office of marshal was usually conferred, being *comites*, or *earls*, at or before the time of their investiture; the word *comes*, in those ages, being used as a distinction of office and judicature, and not as a title of dignity.

After giving a historical detail of persons who have held the offices of constable and marshal of England, the author recites the authority, jurisdiction, and functions of each of those offices; and afterwards proceeds to the origin of heralds, who were appointed to act under the constable and marshal, in their

respective military and ceremonial functions. In treating of those, as of the preceding offices, our author continues to discover minute and extensive enquiries into English antiquities. For the satisfaction of our readers, we shall lay before them a part of what he has advanced relative to the high esteem in which heralds were anciently held, and the usefulness of their office.

‘ Although the various functions assigned to the heralds are alone sufficient to indicate the esteem in which they were held, yet further testimonies of it are not wanting. Our kings, anciently, not only created them with their own hands, and with magnificent and expressive rites, in the most public manner, and on the most solemn festivals; but, in order that they might bear some external and conspicuous tokens of their rank and character, invested them, agreeable to the practice of other princes, with the royal military habit, or surcoats of the sovereign's arms, the known symbols of authority and honour; and commanded them to wear such surcoats, as ensigns of their office, when they were in the execution of any branch of their duty. Their persons, being thus habited and distinguished, were kept sacred and inviolable: they passed with safety through foreign dominions: enemies themselves never presumed to offer them any molestation, violence, or rudeness, even in times of war, in the field, or in the hour of battle; but, on the contrary, they were permitted free access to those princes with whom their sovereign was at variance: those princes received them kindly, entertained them nobly, and dismissed them with a safe-conduct to return into the dominions of the king their master.

‘ Those pomps and solemnities, which added lustre to the courts of our ancient kings, were so captivating and brilliant, that they soon spread their influence over the whole of the nobility, whose pride and ambition prompted them to seize every opportunity of imitating and vying with their monarch in state and magnificence. Hence it was, that we find them in their funeral rites and ceremonies, as well as in the celebration of their marriages, christenings, and other festivities, practising the same forms and grandeur as were observed at those of the royal family. This custom opened a new field for the employment of the heralds. The management of all public shows and triumphs was by the sovereign committed to their care and conduct; consequently they could best judge of the manner in which they ought to be exhibited: the heralds, being thus qualified, were therefore usually engaged to form, regulate, and superintend such festivities and solemnities as the nobility determined to have kept and performed on any occasion respecting their own families, or which they apprehended would redound to their honour and aggrandisement.—

‘ These parts of heraldic employment have happily been subservient to very important, and far other purposes, than those
for

for which they were originally undertaken. Genealogical tables, and authentic pedigrees, regularly deduced, contain memorials of past transactions and events; and from them chronologers and historians have drawn very considerable assistance: they have operated to the detection of frauds, forgeries, and impostures; cleared up doubts and difficulties; established marriages; supported and defended legitimacy of blood; ascertained family alliances; proved and maintained affinity and consanguinity; vindicated and corroborated the titles of lands to their possessors; and been of essential use in settling claims and rights of inheritance, by furnishing effectual evidence. Such hath been, and ever must be, their utility and authority, whilst they are framed with integrity and correctness, and authenticated by references to proper vouchers.

‘ Time must indubitably stamp a still further value on such labours; and that value cannot fail of daily increasing more and more, as they in great measure supply the much-deplored disusage of inquisitiones post mortem, and the neglect of funeral certificates.

‘ The very learned and elaborate antiquary, John Anstis, Esq. garter king of arms, in his manuscript collections, relating to kings and heralds of arms, now in possession of the author, and which have furnished him with ample supplies in the compiling of this work, very justly observes, that the most common distinction of these officers hath been into classes or degrees; viz. kings, heralds, and pursuivants of arms, which an ingenious French author erroneously contends to be only different terms for one and the same office; he being probably misled by the practice in the Netherlands, of making no distinction between a king and a herald of arms. It is certainly true, that all these three orders are styled heralds; which may not be a very improper attribute to the kings of arms; because the order of a herald is comprehended within that of a provincial king; the office of such a king having in it the office of a herald, *ex vi ordinis*, and something more; for, to be a herald, was but a step to the kingship, as the being a pursuivant, or a novice, was to the office of a herald. These orders, or degrees, bear the impress of a distinct character; that is, the person who is created a king of arms is qualified with a new capacity to perform certain functions, which, before that his new promotion, whilst he was only a herald, he had no power to do: but the pursuivants being only candidates, probationers, or noviciates, and not really officers, were therefore very improperly included under the term herald.

‘ Some of the French writers imagine, that this appellation of *king* was given to heralds, because they attended on, and regulated military ceremonies: others attribute to them the style of kings, because they governed and presided in ceremonies of tournaments, in like manner as the master of the ceremonies at Athens was therefore styled *Βασιλεύς*. Mr. Glover, Somerset

Herald, alleges, that the sovereigns of this realm never yet themselves descended to the blazoning, describing, or assigning arms to any of their own subjects, but authorised the provincial kings to give those tokens of honour to deserving persons; for which respect, they were at first honoured with the title of kings of arms; because in giving and bestowing these significations of honour, they resembled the kingly prerogative.

‘ This later notion implies, that *Kings of arms* are so denominated from that part of their present duty, which consists in granting and blazoning arms, or coat-armours, and thence had the adjunct of *arms* bestowed on them; as also that the custom of granting arms by the then kings of heralds, is as ancient as their titles. It must indeed be acknowledged, that the heralds have been for a very long time styled *Heraldi armorum*, and *Heraldi ad arma*; but it doth not any where appear, that these kings had anciently that addition *armorum* given to them, they being then called, as they truly were, *Reges Heraldorum*; which for the most part continued until about the reign of king Henry the Fourth, when they began to be entitled *Reges armorum*, although their primitive appellation was also used for some ages. The latter title of *Reges armorum* was attributed to them, as will hereafter appear, before such time as those officers made any grant of arms. Possibly the first occasion of this alteration might be, in that, the heralds being anciently styled *Heraldi armorum*, or *ad arma*, these kings, for brevity sake, were likewise termed *Reges armorum*, or *ad arma*, when their proper appellation truly was *Reges Heraldorum ad arma*.

‘ Probably the words *armorum*, or *ad arma*, attributed to the kings and heralds, might have the same import as in *Gentes armorum*, *Gens d’armes*, *Homines ad arma*, *Servientes armorum*, and *ad arma*, *Scutifer ad arma*, *Clientes armorum*, and *ad arma* (a title sometimes given to heralds), *Fratres armorum*, *Huissiers d’armes*, *Arma militaria alicui dare*, *Armiger qui arma militum seu equitum gerit*, *arma clamare*, *armis contendere*, *arma deponere*, *per arma jurare*, &c. in all which expressions, this word seems not to have any relation to coat-armour. From what is here observed, a conjecture may be offered towards explaining the words *Gentil-homme de nom et d’armes*, which often occur; to wit, that these latter words, *de nom*, signify only a person of reputation, without reproach, answerable to the classic import of *nomen*, and the old French word *nom*; and that *d’armes* doth not mean armory or coats of arms, but, as here joined, only a military man, or a soldier; since in old indentures of war we find esquires covenanting to serve the crown, in their foreign expeditions, with a number, as it is expressed, of *hommes de nom et d’armes*, who, by the smallness of their wages, one should be apt to imagine were not persons, all of them, entitled to coat-armour. In the like sense the words are understood by Pere Daniel in treating upon the serjeants of arms, and their figures in armour still remaining on the church of Saint Catharine in Paris: for he says, that they

had

had their denomination of *Serjeants d'armes* from their being in armour, as *Gens d'armes* and *hommes d'armes* were the cavalry that had complete armour.

Upon the whole, it may fairly be concluded, that heralds, being at first military men, had, on that account only, the addition of *armorum*, *ad arma*, and *d'armes*, and not upon any relation to coats-armour, or ensigns of honour. In truth, coat-arms themselves originally belonged to no other than military men, as Mr. Selden, in his *Titles of Honour*, hath fully proved.*

Mr. Edmondson next traces, with his usual precision, the origin of the various appellations of heraldic distinction, such as *Clarencieux*, *Norroy*, and *Garter*, &c. kings of arms; after which he delivers, in the same manner, an account of pursuivants, chevauchiers, cursores, dukes, serjeants, ushers, and marshal of arms. Those subjects are succeeded by an account of the incorporation and regulations of the English officers of arms: with the proper method to be pursued in blazoning and marshalling armorial bearings; and also ordinaries, charges, additions, and abatements of honour, marks of cadency, &c.

We next meet with an explanatory account of assumptions, grants, augmentations, surrenders, exchanges, alienations, concessions, and forfeitures of coat-armour; with an examination of the reasons usually assigned for the arms of the wives of knights of the garter, and other orders, not being borne impaled with those of their husbands within the ensigns of their respective orders.

We shall postpone, till our next Review, the farther examination of this work, which contains much curious information, and many judicious remarks, relative to a number of official English antiquities.

The Duration of our Lord's Ministry particularly considered: in Reply to a Letter from Dr. Priestley on that Subject, prefixed to his English Harmony of the Evangelists. By William Newcome, D. D. Bishop of Waterford. 12mo. 2s. sewed. Longman.

DR. Priestley, in his *Greek Harmony of the Evangelists**, printed in 1777, maintains, that our Lord's public ministry did not continue much longer than one complete year. Dr. Newcome, on the other hand, in his *Harmony of the Gospels*†, published in 1778, reckons four passovers between our Lord's baptism and his crucifixion; and consequently supposes, that he exercised his public office about three years and six months: that is, about *six months* between his baptism and

* Crit. Rev. vol. xliv. p. 428.

† Ibid. vol. xlvi. p. 257.

182 *Bishop of Waterford on the Duration of our Lord's Ministry.*

the first passover; *a year* more, if the feast, John v. 1. be the passover; and a year and fifty days, if it be the feast of pentecost: *a year*, or a year wanting fifty days, to the passover mentioned John vi. 4. and *a year* from that time to his crucifixion.

Some time after the appearance of that work, Dr. Priestley published his English Harmony *, with a Letter prefixed to Dr. Newcome, in which he brings additional arguments in defence of his own hypothesis against that of the bishop; but expresses his inclination to enter with his lordship into an amicable discussion of the question. The bishop therefore, in this publication, states the arguments more at large, by which he endeavoured to ascertain the duration of our Lord's ministry; and makes occasional observations on the reasoning of his opponent.

It is agreed on all hands, that there are but a few obscure dates in the sacred history, by which this controversy is to be determined. Many of the questions about the time which Jesus passed in particular places, from the nature of them, do not admit of a precise solution. The presumptive arguments assignable on each side will leave room for a latitude of opinion; and the conclusions will be matter of plausible conjecture rather than the result of solid reasoning.

The greatest objection to Dr. Priestley's hypothesis arises from the improbability, that all the business of the evangelical history should be transacted within the space of a year, or a year and a few months.

Upon this plan, a series of transactions, which seems to have been sufficient for a whole year, is crowded into the compass of fifty days; and in that space of time † our Lord is supposed to have travelled four hundred miles, which is scarcely consistent with his method of preaching the gospel, and giving the world satisfactory evidence of his divine mission. In many places, as our author observes, he must have appeared and vanished as a meteor. And this hypothesis will be attended with still farther difficulties, if we suppose, that a very considerable part of our Saviour's actions and discourses are not recorded.

An argument, on which Dr. Priestley has laid particular stress, and which he thinks 'almost conclusive,' is taken from the conjecture of Herod, that Jesus must have been John the Baptist risen from the dead. It is, he thinks, extremely improbable, that Herod should not have been able to distinguish between John and Jesus, on the supposition of our Saviour's

* Crit. Review, vol. xlix. p. 424. † Newcome's Duration, p. 93.
having

having preached so long as two years before the death of the Baptist.

To this objection our author replies :

‘ May not the question be fairly asked, whether your scheme is not as strongly affected by this difficulty as mine ?

‘ We must both suppose, that Jesus publicly wrought miracles at the first passover ; that in Judea all men came to him ; that his disciples were more numerous than those of John at that particular period ; and that Jesus’s superior success was known to the Pharisees.

‘ We must farther agree, that in Galilee Jesus preached very publicly, made many converts, was often attended by multitudes, and wrought a great number of astonishing miracles ; and particularly, that he went about all Galilee, that he appointed the Twelve, and made a second circuit about Galilee in company with them. But we allot very different portions of time for these extraordinary incidents : you assign about six weeks for them, and I represent them as happening in about two years.

‘ A short interval, very thick sown with uncommon events, seems more remarkable than a long one, through which the same events are dispersed : and when the attendance of multitudes on an eminent person is hardly intermitted, a jealous governour, and his adherents throughout his dominions, are more likely to be alarmed with apprehensions of tumult and sedition.—

‘ The conclusiveness of this argument may be invalidated many ways. It proceeds on the supposition that Herod mostly resided in his tetrarchy during the time in question ; a fact which cannot be proved. When Josephus gives the character of his brother Philip, tetrarch of Iturea and Trachonitis, he observes of him, as somewhat remarkable, that he lived wholly in the country tributary to him. It must also be supposed that the preaching of Jesus was in Herod’s neighbourhood. But who can prove that Herod did not usually reside in Perea beyond Jordan ? This district was part of his government, and lay entirely out of the way to Jerusalem : and I believe that the chief or sole cause of communication between one place and another in Palestine, a country addicted to agriculture, was attendance on the national feasts. And it is not merely the size of a country, but the intercourse between places, which must be considered, when the question is, whether the knowledge of facts is likely to be propagated throughout it. In Perea Herod built Julias in honour of Augustus’s daughter, that emperor having invested him with the dominions which his father Herod had bequeathed to him. And Josephus lays the scene of John the baptist’s death in the castle of Machærus, situated in the extremity of Perea towards the Arabian mountains : where it should seem, by *ἐξουρῆς*, Mark vi. 25, that Herod dwelt at the time when John was beheaded.

‘ We find Herod remarkably attentive to the Romans. When Vitellius was sent against Artabanus king of Parthia, and made

a truce with him at the Euphrates, Herod furnished a banquet for them at that river. It is possible that a visit to a Roman governor at Cesarea or Damascus, or a journey to Rome itself, might occupy Herod during a great part of our Lord's ministry.

He was involved in a war with Aretas, king of Arabia, father to his first wife, by shamelessly marrying, in the life time of her husband, his niece Herodias, wife of his brother Philip; whose affections he won, with the greatest degree of unnatural baseness, while he was hospitably received on his way to Rome. And it would be difficult to prove that he was not employed in training his forces for war, and fortifying his frontier cities of Perea, during part of our Lord's stay in Galilee. Sir Isaac Newton thinks that Christ alluded to Herod's actual march of his army against Aretas, Luke xiv. 31. but, according to Josephus's account, this event seems to have happened not long before the death of Tiberius. However, the dispute concerning the borders of the territory about Gamala may have quickly succeeded the domestic cause of enmity; and it would naturally turn Herod's attention to the parts of his dominions eastward of Jordan.

But let us consider this matter in another light. Jesus was remarkable for his lowliness and prudence. He frequently forbade men to proclaim his character and miracles: he retired into desert places, and avoided the multitude. It was not till after his fame had reached Herod, which might be occasioned by the preaching and miracles of the Twelve, that he fed large numbers, and that they designed to make him a king. So peaceable and unambitious a demeanour challenged not the notice of the civil powers; and was very unlike that of the insurgents, and enemies to the Romans, mentioned by Gamaliel. And though the Jewish rulers jealously attended to every thing that affected the national religion, and the good disciples of John observed the conduct of him whom their master so strongly recommended to their notice; yet men of secular views and employments might think the reports concerning Jesus exaggerations of the credulous vulgar, and might deem it unnecessary to transmit accounts of such transactions; especially as there is reason to suppose that pretenders to supernatural powers were not uncommon at that season. The silence of friends might arise from prudence; that of enemies, from contempt of a Galilean prophet, or from inability to accuse him.

In order to reconcile the evangelists, not to account for Herod's ignorance about Jesus, I say, "Herod first doubted who Jesus was, but at length resolved that he was John the baptist risen from the dead." Upon which you thus observe: "A very extraordinary doubt in the circumstances in which your lordship places Herod; but a more extraordinary determination, after, what we must suppose, some deliberation and enquiry."

Now since Herod might equally have obtained a distinct account of Jesus, if he preached in his dominions a few weeks, as if he preached there many months; I do not see how the doubt
and

and determination are extraordinary in my hypothesis and plausible in your's: as there might be "some deliberation and enquiry" in both cases.

' I must observe on Luke ix. 7. that some besides Herod, when they heard of Jesus, thought that John was risen from the dead: and therefore these also were strangers to his person and ministry before the death of the baptist. This opinion was likewise adopted by many of the Jewish people. "Whom say the people that I am?" They answering said, John the baptist, &c." Luke ix. 18, 19. Matth. xvi. 14. Mark viii. 28. Let us now suppose a Deist to take up your argument, and say, that the evangelical history confutes itself: Herod and many others did not hear of certain transactions represented as very public; and therefore they did not happen. Surely this would not be thought a strong kind of reasoning.

' I attend to the tenour of the gospel history, and follow wherever it leads. I am little concerned about the inattention or avocations of Herod and his friends; about the strange doubts of caprice, or the strange resolves of a guilty conscience.'

It has been observed, that some of the ancient Christian writers maintained, that Christ's ministry did not continue much longer than one year. Our author assigns two reasons for their adopting this notion.

1. They thought, that the three first evangelists recorded only our Lord's actions for one year after John's imprisonment; and they seem to have put this most public part of Jesus's ministry for the whole of it. Euseb. H. E. iii. 24.

2. They imagined, that the extent of our Lord's ministry was limited by a passage in Isaiah, lxi. 2. Thus says Clements Alexandrinus; 'That he must preach only a year, it is thus written: "He sent me to preach the acceptable year of the Lord." Strom. i. 340. The Valentinians maintained the same opinion on the same grounds. Vide Iren. ii. 38, 39.

We have already observed, that there are but few marks of time, respecting the length of our Lord's ministry, in the sacred history. Our author however thinks, that there are several *hints* in the three first evangelists (besides what we find in St. John's supplemental history) in favour of his opinion.

' The three first evangelists record Jesus's public preaching in Galilee, immediately after his temptation; and they omit the first passover, and other intermediate events. But they all imply a passover, after the imprisonment of John, when they mention the plucking and eating of ears of corn *. St. Luke xiii. 1. refers to some national festival between the second and third passover. There is also another implication of the paschal season, when St. Mark says, that the five thousand, when they were

* Sir Isaac Newton on Dan. p. 153.

miraculously fed, sat down on the *green grafs* *, chap. vi. 39. St. Luke x. 38. xvii. 11. alludes to one or two of our Lord's journies to Jerusalem, besides his last; and, chap. xxiii. 5. records a reference to his preaching in Judea and Jerusalem. He and St. Matthew (Luke xiii. 34. Matt. xxiii. 37.) suppose our Lord to have been often at Jerusalem; and the astonishment and fear of the Twelve, described by St. Mark, chap. x. 32. imply, that Jesus had before incurred danger at Jerusalem. See John xi. 8. And our Lord's words, Matt. xi. 12. "From the days of John the baptist until now," are better suited to the opinion, that the baptist's imprisonment had taken place eight or ten months before, than about four weeks.

* The parable of the fig-tree, which had been barren for three years, and was to be cut down unless by care and culture it bore fruit the fourth year, will certainly receive additional beauty, if we suppose that it refers to the time of our Lord's preaching; though I do not think it with Whiston "next to a demonstration, that our Saviour's ministry did not last less than four complete years, and in itself a thorough confutation of the Valentinian, and all other the like schemes that shorten it."

* Those who think Luke xiii. 32, 3. applicable to the years of Christ's ministry, must suppose that he was crucified in the third year of it: a day denoting a year in the words, "Behold I cast out demons, and I do cures to-day and to-morrow; and the third day I shall be perfected."

* It is said of Herod, that at the last passover he had desired to see Jesus "of a long season;" which, according to your plan, will denote a space of somewhat more than ten months, and according to mine, of somewhat more than a year.

* What force there is in Whiston's suggestion, that our Lord's words to Philip, "Have I been so long a time with you?" import a more protracted intercourse than your system admits, is a point which well deserves consideration.

* This remark recalls to my memory a similar passage, "Are ye also yet without understanding?" which you place not five weeks after the appointment of the twelve apostles: but their attendance on Jesus for about a year, as the generality of harmonists suppose, affords better ground for expostulation on account of a slender progress in knowlege.*

It had been remarked by Dr. Newcome, that Jesus, from his baptism to what may be supposed the second passover, John v. 1. was so employed in the great work of his ministry, that he went not up to any Jewish feast, except that recorded John ii. Upon which Dr. Priestley observes, that he who expressly said, it "became him to fulfil all righteousness," would not neglect so important a duty of a Jew. And if his ministry lasted three years and a half, he had surely time enough to at-

tend, &c. To invalidate the force of this argument, our author shews, that it was not because Jesus had not otherwise sufficient time to discharge the proper duties of his ministry, but for reasons of expediency and prudence, that he did not stately go up to Jerusalem at the four annual festivals. See John vii. 1.

'The Jews, he says, having sought his life (chap. v. 16. 18.) at the second national feast, which he attended, he avoided further danger, till his ministry drew towards a close: thus exemplifying his own rules, "When they persecute you in one city, flee into another;" and, "Thou shalt not tempt the Lord thy God." We learn from the gospels how necessary this precaution was; for both at the feast of tabernacles, six months before his death, and at the feast of dedication, three months before it, he was compelled to preserve his life by a miracle (see John viii. 59. x. 39.) Facts which strongly illustrate his prudence in absenting himself from other festivals, as I conclude from the silence of St. John, who seems particularly intent on relating our Lord's actions at Jerusalem.'

The author concludes with these general reflections:

'Considering our Lord in the whole extent of his character, I cannot but invert your words, and say, that *three or four years* seem a much more natural and probable period for his public ministry than *one year*.

'A long series of prophecies had preceded our Lord's coming, and every former dispensation had a manifest subserviency to his. He was ushered into the world with great magnificence; and a prophet, yea and more than a prophet, went before him in the power and spirit of Elias. But on account of his humble birth and appearance, so contrary to their preconceptions about the Messiah's kingdom, the Jews were greatly alienated from him. And this alienation was increased by the necessity which he was under to oppose the practices and doctrines of the leading sects, to reprove their vices, to slight their traditionary observances, and, if possible, to weaken their scrupulous regard for Moses's institutions, by performing beneficent miracles on the sabbath. However, the fate of the Jewish people, whom God had so eminently distinguished, and at the prospect of whose destruction our Lord wept, depended on their admission or rejection of the Messiah. And even those who believed in Christ, and the chosen few who attended his person, were so strangely ignorant and prepossessed, that no set of men could need to be more distinctly and repeatedly taught and admonished. Considering these circumstances, a question may be raised, though it always becomes us to raise such questions with the greatest diffidence, whether it seems agreeable to our notions of the divine wisdom and goodness, that the means of such important instruction and conviction should be circumscribed within the bounds of one year.

' On

“ On this supposition a single day, or the distance of a place, will sometimes be a matter of great consequence in the narrative of our Lord's life: in many parts he must have appeared and vanished like a meteor; and their inhabitants might have said,

*Ostendunt nobis hunc tantum fata, neque ultra
Esse sinunt.*

It might also have been objected in all ages, that his miracles and doctrines had not been subjected to due scrutiny.

“ The learned Dr. Benson was so impressed with the general idea here stated, that in his *Life of Christ* I find him expressing this sentiment in four different places. “ It was necessary that our Lord's ministry should be of sufficient length, that the attentive and well disposed might have a fair opportunity to perceive how good and upright his life was; how complete his character; how venerable and excellent his doctrine, and how full and abundant the evidences thereof.” “ It was fit that Jesus's ministry should continue for a sufficient length of time, to manifest what his life and doctrine were, and what the evidences of his divine mission.” “ It was fit that his ministry should last a sufficient length of time, for making his doctrine known, and setting before the eyes of men satisfactory evidences of his divine mission.” “ The ministry of Jesus was to be of a sufficient length, for manifesting the sublime and illustrious virtue of his life, and the evidences of his divine mission.”

By these, and other similar arguments and observations, this learned and judicious writer supports his opinion, respecting the Duration of our Saviour's public Ministry. The period, for which he contends, is the term commonly assigned to it by harmonists. Many eminent writers, among whom is sir Isaac Newton *, supposed, that there were traces of five passovers in the evangelical history. Dr. Macknight thinks, that there might be six, and that our Lord's ministry might continue five years, or five years and a half. “ Nay, says he, it may have lasted several years longer, on a supposition, that there were passovers in his ministry, of which there is neither direct mention made, nor any trace to be found in the history †.” This notion is by no means inconsistent with sacred history, which intimates, that the evangelists have given us only a faint sketch of our Lord's life, and not a full delineation. The hypothesis, adopted by our author, is a medium between the two extremes, and seems to be the most probable.

* *Obs. on Dan. p. 156.*

† *Mackn. Prel. Obs. ii.*

Some Observations relative to the Influence of Climate on Vegetable and Animal Bodies. By Alexander Wilson, M. D. 8vo. 5s. in boards. Cadell.

THIS treatise is divided into three parts; in the first of which the author endeavours to prove, that a certain degree of the phlogistic principle is universally necessary to vegetation, and that the component parts of bodies are disengaged by putrefaction in a certain proportion to climate, which climate is always adequate to the re-application of the separated parts, to form new vegetables in the same proportion.

In the first chapter of this part the author states the subject of his enquiry. The second chapter briefly evinces that air is necessary to vegetation. The author observes, that no plant will thrive in vacuo; and that vegetables of all kinds receive from the atmosphere matters of such quality as are requisite for their vigorous growth, and by its assistance discharge their perspiration according to their respective natures, and the climates in which they are placed. A plant kept in a dry and pure air soon becomes languid, though regularly watered at the root. This, Dr Wilson farther observes, affords proof that pure water and pure air, alone, will not promote a healthful and vigorous vegetation; the evident change which takes place in plants so circumstanced, after a warm refreshing shower, evincing their having received something besides moisture at the root.

The third chapter treats of the ingredients in the air necessary to vegetation. The author observes,

‘ It is a well-known fact, that air which hath been respired by animals is rendered unfit for the continued respiration of the same, or any other animal, by being loaded with phlogiston. Dr. Priestley hath shewn, that when this air is deprived of its over-charge of this principle, it is again fit for respiration: his experiments, with those of Dr. Ingenhousz, have also made it evident, that plants retain it as a proper and healthful food, which they absorb with the common atmospherical air, and that the action of vegetables, exposed to the light of the sun, fits that fluid again for the purposes of animal life, by discharging the impregnated air they inhaled in a pure, dephlogisticated state.

‘ The air which is detached from putrid vegetable and animal substances seems only improper for respiration by the quantity of phlogiston it contains; consequently as that which renders air noxious to animals makes it salutary to vegetables, we suppose it is this principle contained in natural rains which so much increases the growth of plants,

‘ It

‘ It is this phlogiston that gives a particular sulphureous smell, sometimes observable even in this country after long droughts in the heat of summer, which resembles the air of a room highly impregnated with electric matter. In the tropical latitudes this smell is often so strong as to become very disagreeable, particularly when the rains set in after a considerable duration of dry weather.

‘ Phlogiston hath an affinity with water, and also with the air contained in water, which promotes their union in the atmosphere, either in its descent, or when supported in the form of vapour, which being condensed into rain, and falling on the stems and foliage of plants, is absorbed by them, and makes a principal ingredient in their composition: what escapes contact in this way sinks into the ground, and is probably taken up by the roots of the plant.

‘ From this view it is evident, that differently impregnated atmospheres must affect vegetation very differently, and from this cause seems to arise the superior fertility of lands close to great towns, with less manure and labour than those of the same quality at a greater distance from such places of warmth and putrefaction, by which the dissolution of bodies is accomplished, and that phlogiston disengaged which impregnates the surrounding atmosphere.

‘ The air of the Sugar Islands is so highly replete with this principle, that many plants of quick growth, which have very few roots attaching them to the soil, are supported by it; the *no root*, a vine of rapid growth, has not the smallest hold of the soil, and a part of it cut and flung on any old wall, or tree, will vegetate vigorously, if in a warm and not over-dry situation.’

In the fourth chapter Dr. Wilson urges the probability that phlogiston and electric matter are modifications of the same principle. In order to establish this doctrine, he observes that in every climate the degree of vegetation is proportionable to that of putrefaction; and that the quantities of lightning in different countries also keep pace with the progress of putrefaction in them. He farther observes, that in those countries which are remarkable for the rapidity of their vegetation, and the quick progress of putrefaction, such as Surinam, Isaac-cape, the Spanish Main, and the southern parts of America, lightning is more abundant and frequent than in countries equally woody in more northern latitudes. In the northern regions, about Greenland, there is hardly any lightning after summer; and in Nova Zembla, yet farther north, thunder is scarce known. Dr. Wilson observes, that the great quantities of lightning in hot countries seem to arise from the quick dissolution of bodies, by which the phlogiston is disengaged; and that in the middle of the Atlantic Ocean lightning is seldom
seen.

seen. This fact, he remarks, furnishes a strong argument, that the same phlogiston which constituted a part of the composition of bodies, is lightning when disengaged from them.

The fifth chapter treats of the causes of putrefaction. Heat, it is generally admitted, is absolutely necessary to the progress of putrefaction; but the latter is greatly accelerated by phlogiston and lightning, and Dr. Wilson adduces experiments to prove that it is also very much promoted by the contact of the lunar rays.

'About the latitude of 11 degrees north, says he, in the month of February, a thin piece of fresh beef, about four ounces weight, and perfectly sound, was cut in two equal parts, and kept in the same temperature from mid-day to seven o'clock in the evening; one of the pieces was then covered with a box, which did not admit a particle of light; the other was spread open, and exposed to a bright and full moon. They were both left in this state till next morning, at which time the covered piece shewed not the smallest sign of putrefaction, while the other smelt strongly. By two o'clock the same day the sound piece began to smell, but that which had been exposed to the lunar rays was much further advanced in putrefaction.

'Facts of this kind are so generally known in those climates, that the fishermen, who are out all night, take care to prevent the rays of the moon from shining on the fish they catch; yet notwithstanding their precautions, those taken in moon-light become putrid considerably sooner than others taken in the day-time, or when there is no moon-shine. For instance, two fish of the same kind, and nearly of the same size, were taken; one was killed about twelve o'clock in the day, and the other at seven o'clock in the evening; the first was put into a cellar from which the light was excluded, the last lay all night exposed to the full moon: at seven o'clock next morning both discovered signs of putrefaction, and by two o'clock the same day that which was first killed smelled strongly; while the other, which was killed seven hours after, and exposed to the moon-light, smelled as strong, and seemed more dissolved.'

Our author seems justly to ascribe this effect to the contact of the lunar rays, and not to the atmosphere, from observing that no perceivable effect follows when the rays of the moon are excluded from contact with the animal matter.—He informs us that he made various experiments to ascertain whether the contact of the lunar rays produced similar effects on dead vegetable substances, but the consequences were not remarkable; the slow progress of putrefaction in vegetable bodies, and the difficulty of keeping them in an equal state of moisture, making such experiments tedious and uncertain.

The

The sixth chapter relates to the effects of moon-light on growing vegetables. Between the tropics, we are told, it has long been a general opinion, that moon-shine, or the contact of the lunar rays, ripens fruits, and accelerates the growth of plants; an opinion which also prevails among the people of our own country. To ascertain the reality of this fact, Dr. Wilson and others made several experiments, from the general result of which they were led to conclude in its favour.

‘ About a dozen young cabbage plants grew together in the same bed; six of them of equal vigour with the rest were covered up every night, soon after six o’clock, with a box which admitted no light, from six days after the change to six days after the full moon, and were uncovered every morning about, or soon after sun-rise, while the remaining plants were allowed a free exposure to the rays of the moon.

‘ Those which were uncovered had evidently the advantage of the covered ones. The experiment was repeated with lettuces, and the advantage at the beginning was evidently in favour of those put under cover, by way of equivalent for want of the nocturnal humidity; yet notwithstanding, in two weeks, they were exceeded in size and beauty by those which stood exposed.

‘ This was a point rather too nice to be determined by the result of one or two experiments; we therefore concur in the general idea, from finding that every trial, and inquiry, tended more or less to prove the opinion founded on fact.’

The author observes, that as putrefaction is undoubtedly accelerated in dead animal bodies by the contact of lunar rays, there is great reason to suppose it will forward the growth of plants. For every septic, we know, promotes vegetation, and every thing that promotes vegetation is more or less a septic when applied to dead vegetable or animal bodies.

The seventh chapter mentions the discovery made by the abbé Nollet, that electric matter, properly applied, accelerates the growth of vegetables; a fact which our author also confirms by an experiment, and urges as a farther proof that phlogiston and electric matter are the same.

In the eighth chapter the author assigns a reason why lightning is less frequent, and growth less luxuriant in the West India sugar islands than on the continents in the same latitudes. Dr. Priestley, he observes, has proved that contact and moderate agitation with water depurates phlogisticated air, and, like vegetation, renders it fit for the purposes of animal life. Our author remarks that small islands retain but small quantities of air, and the trade winds which blow continually over them are depurated by contact with the surface of a very extensive sea, by which they are enabled to unite with, and ab-

forb the phlogiston disengaged from bodies on the land, and carry a certain proportion of it from those islands. In confirmation of the hypothesis above mentioned, he farther observes that there is an evident difference, in respect of lightning and vegetation, between small and large islands; and that even on the sea-coast of the same island vegetation is slower, and lightning less frequent, than in the more interior parts, where the air is less agitated, and more impregnated, by being less exposed to the contact of the depurated sea air.

In the ninth chapter Dr. Wilson presents us with a probable conjecture why on the south of the equator, in equal degrees of latitude, it is much colder than on the north; an observation which has been frequently made by voyagers.

‘ The different quantities of phlogiston, says he, disengaged by putrefaction in any two extensive districts of the globe, equally situated as to latitude, depends on the quantity of land in each district, its height and regularity of surface, and the manner in which it is clothed with vegetables, and stocked with animal bodies; and in which-ever the surfaces are most flat, and these productions most abundant, the air will there be most highly impregnated, or phlogisticated, and in proportion warm.

‘ When we take a view of the southern and northern hemispheres of the earth, the land on the north is found equal to one half its whole surface, and the waters in many places are so interspersed with it, that they may be considered as narrow inlets, over which the impregnated land air passes without being so totally depurated as in wider seas. Even the most extended part of the northern ocean has many considerable islands scattered through it, from the surfaces of all which vegetable and animal bodies are continually suffering a decomposition by putrefaction.

‘ To the south, is an immense extended sea, without any large bodies of land, except the capes of Good Hope and Horn, and the lands of New Zealand, New Holland, and New Guinea, all of which are not equal to more than one-fourth, or perhaps one-fifth part of the surface of the southern hemisphere. The first extends not far to the south, is mountainous, and narrow at its extremity: the second of these capes is also very high land, and runs much further south, but draws towards a point at its extremity. which is barren.

‘ These lands are situated at a vast distance from each other; consequently the winds which are about them, and blow over them, are in a more depurated state than similar winds in equal latitudes on the north of the equator. New Zealand, New Holland, and New Guinea, are at too great a distance from the Capes of Good Hope and Horn to influence the temperature of the air about them. Secondly, the rays of the sun, which fall on water, give no heat to that water, unless they meet some

opaque body, by which they are reflected or retained. The same rays, so converged by a concave, or convex lens, that the focal point falls within the body of the water, communicates no heat to it; but if an opaque substance is introduced into the water, and the focal point made to fall on its surface, it will immediately be acted upon. Hence we may suppose a large proportion of the sun's rays are lost in the southern hemisphere, as all that are not reflected from the surface, but pass into the body of the ocean, must lose most of their power before they can be supposed to reach the bottom; whereas, in the northern hemisphere, the large proportion of land affords a vastly greater surface of opaque matter for the reflection of the rays of the sun.

'If to these causes of cold we add that produced by evaporation from such extensive seas, the fact will appear tolerably well accounted for.

'Lightning, in the southern hemisphere is found less frequent than in the northern, which circumstance renders the above solution still more probable.'

The tenth chapter takes notice of the effect of great and sudden changes of climate on vegetables. When plants are removed from cold climates to the torrid zone, they soon become sickly; occasioned, as Dr. Wilson supposes, by an atmosphere too much abounding with phlogiston, and which supplies this principle too fast for their powers of assimilation. When plants are carried from hot climates to countries of an opposite temperature, their fibres are contracted, and their pores shut up by the cold, which disables them from discharging their perspiration. Absorption, our author observes, is thereby prevented, and matter for vegetation being less abundant in such an atmosphere than in their native climate, they die from languid circulation and want of food.

In the eleventh chapter the author urges the probability that without some degree of phlogiston no plant will vegetate. The twelfth treats of the operation of manure in promoting vegetation; in the thirteenth the author observes that soil is improved by exposure; in the fourteenth he recites some observations relative to the moon's attraction; and in the two subsequent chapters he treats of the tides, with the reason why they are not in general so apparent between the tropics as beyond them, towards the poles. In the seventeenth and eighteenth chapters Dr. Wilson applies the theory of the moon's influence to the air, and shews how the perpendicular pressure of the atmosphere is kept up, notwithstanding the tendency of the moon's attraction to diminish it; explaining afterwards the effect which he supposes the motion of the air has on the growth of vegetables. In the twentieth chapter he endeavours to shew that

that vegetation is proportioned to those causes in different climates; and in the twenty-first he observes, that the moon's influence on vegetables is counteracted by cold. The author's theory is, that perspiration is the cause of circulation and absorption in plants, and consequently, that growth can only take place in proportion to the degree of those effects. In the next chapter he endeavours to confirm this theory by the following facts.

' In the tropical latitudes there is generally a fall of more or less rain at each change and full moon, unless the weather be exceedingly dry; and even then it seldom passes without a clouded sky, and evident changes in the state of the atmosphere.

' In these climates, if timber of the hardest kind is cut at either new or full moon, it is found more full of moisture, or sap, than at other times, which soon decays the wood by running (we suppose) into a kind of fermentation; whereas if the same kind of timber is cut when the moon is in her quarters, it will be found more solid, and of greater duration. This is generally considered in the torrid zone as a fact, by those who cut and prepare hard wood for sale, and from many of them we have this information.

' The manufacturers of castor oil in some of the Sugar Islands gather the nuts at change and full moon, and generally find them yield from a fifth to a fourth more at these times, than when the moon is in her quarters. This information we also have from the manufacturers themselves.

' In transplanting trees in these climates, if it is done at the quarters, they seldom succeed, or at least they continue languid and feeble for a long time; but if done at either the change or full exactly, they generally thrive well; and this we suppose to arise from the following causes:

' Before the change and full the dilatations are daily growing greater, by which a too copious discharge is made before the plant can draw from the earth any supply; whereas after the change or full the dilatations are daily diminishing, and the plant is not by over-perspiration exhausted of the large share of juices with which it was filled by its greatest dilatations, before taken from its former place of growth.

' In these countries it is also asserted (particularly among the French, who are generally more attentive to these *minutiae* than the English), that the period of the moon should regulate the planting of most seeds, and gathering of herbs for medical purposes. That these periods are by them attended to, in planting and gathering, is an undoubted fact; and the generality of the practice is a strong presumption in favour of its justness.

' If we consider that astonishing power which plants possess when influenced by light, we are naturally led to view these

assertions with a greater degree of faith; for it is impossible to say *à priori*, what effect light and darkness may have in diminishing or increasing the qualities of plants.'

The author afterwards alledges the reasons why vegetables are less capable of supporting changes of climate than animals; and in the conclusion of the first part of the treatise he draws the following inferences: in the first place, that a certain degree of phlogiston is necessary to vegetation, and that the quantity discharged in any given district of the globe is exactly in proportion to the degree of solar and lunar influence in that district. Secondly, that the action of manure in promoting vegetation bears a certain proportion to the quantity of phlogistic matter contained in those manures; and that fossil septics act by promoting the putrefaction of vegetable and animal bodies, which separates the component parts, and by that means only act as manures. Thirdly, that the growth of plants is affected by climate, in proportion to the degree of light and perspiration which results from the sun and moon's joint influence.

We shall defer till our next Review an account of the two succeeding parts of this treatise; observing only at present, that while the author seems to have paid great attention to conciseness, he has carefully avoided obscurity; and his conclusions on the variety of interesting subjects which occur, appear to be well supported either by the observations and experiments made by himself, or other ingenious enquirers.

Three Discourses: I. On the Progress of Religious and Christian Knowledge. By William Enfield, LL.D. II. On Religious Zeal; with a Comparative View of the Protestant Dissenters of the last and present Age. By Richard Godwin. III. On the Character, Offices, and Qualifications of the Christian Preacher. By Philip Holland. 8vo. 3s. 6d. boards. Johnson.

THIS publication contains three Discourses, which seem to have been preached at the ordination of some dissenting ministers. They are printed in the same volume, because, as we are informed in the preface, the authors are nearly agreed in their general views, and wish to appear in the world as friends, united in the support of an important common cause.

In the first Dr Enfield has marked the gradual progress of religious and Christian knowledge, noticed the obstructions, which have retarded this progress, and suggested the means by which it may be promoted.

The

The causes, which, Dr. Enfield thinks, have chiefly contributed to retard the good work of reformation, are, first, the appointment of subscription to articles of faith, as the term of admission into every national church; and, secondly, the propensity, which has always prevailed among the vulgar, to prefer a religion, which either captivates the senses and imagination, or agitates and inflames the passions, to one which is immediately addressed to the understanding and the moral principle, and has no other object than to make men wise and virtuous.

The former of these arguments has been often insisted on by those, who censure our present ecclesiastical establishment. But it is by no means evident, that the appointment of subscription to articles of faith has retarded the propagation of genuine Christianity. If the doctrines of the Trinity, original sin, predestination, transubstantiation, and the like, had been left *in medio*, to be received or rejected at the pleasure of every individual, it is most probable, that they would not have been so frequently and so accurately examined. The zeal of opposite parties has been productive of many learned disquisitions, and greatly contributed to the detection of erroneous tenets, and the rational interpretation of the Scriptures. If no subscription had been required, there might indeed have been more candor, moderation, and charity, among persons of different persuasions: but this moderation perhaps would have been very little better than a general indifference, with respect to such theological questions. We should have had fewer controversies; but we might have had less knowledge of Christianity, more implicit faith, and more superstition. Men of learning would have been under no restrictions; but the body of the people would have had no barrier against Popery; and, upon the whole, we might have had a more heterogeneous and defective system than we have at present.

The other obstructions to the progress of pure religion, which our author mentions, are, the blind zeal, or the interested artifices of modern enthusiasts, a spirit of inattention and indifference with respect to religion, a love of ease and pleasure, and the influence of popularity and ambition. 'Great attempts in the work of reformation, he observes, are to be expected from those only, who have established their principles on the firm basis of free enquiry, who are duly sensible of the importance of moral and religious knowledge, and who, at the same time, possess inflexible integrity, a bold and enterprising genius, and an invincible independence of spirit.'

We may add, that a competent share of prudence, is a very necessary qualification for a successful reformer.

In the second discourse Mr. Godwin endeavours to revive the dying spirit of religious zeal, to distinguish it from its counterfeit, bigotry, and to assist and regulate its exertions.

This writer, while he does justice to the character of the protestant dissenters, in the last and the present age, points out some of those frailties and follies, with which they have been chargeable. The picture is well drawn, and not unlike the original.

'The diligent and impartial inquirer, however candid, must acknowledge that the Protestant Dissenters, in less time than even half a century past, were, in general, austere in their temper and manners; that they painted religion with a gloomy aspect; betrayed a spirit of singularity and opposition in trifles; were excessive and almost indiscriminate in their invectives against pleasure; laid too much stress upon modes and opinions; made too little allowance for human infirmities; fixed too high a value upon long and frequent retirements for the sake of devotional exercises in private; placed as much too low the standard of the moral virtues, those especially which are humane, generous, and, of all others, the most engaging; confined almost all their approbation and good will to the people of their own sect; discovered an over-weening conceit of their own spiritual attainments; and—what is still worse than all the rest—that there were undoubtedly instances of those who put on the semblance of a rigorous piety to atone for, conceal, and give success to heinous immorality.'

Dr. Enfield might have placed this unsociable, stubborn, and gloomy disposition, among his obstructions to the progress of pure religion. It has certainly operated more fatally, wherever it has prevailed, than all the subscriptions which have ever been introduced.

In recommending the proper objects of zeal, he has these just remarks on the absurdity of those fanatics, who depreciate morality:

'Their most common and successful method hath been, to cast invidious reflections upon a general term, a mere word: morality, according to them, is a meager, despicable thing. But let morality only be analysed into its essential parts, and the futility and injustice of the invective will immediately appear. What, for instance, can be objected against justice, fidelity, meekness, humility, moderation, benevolence, and the whole circle of the moral virtues? Against these the most abandoned and desperate blasphemers have never dared to bring a direct accusation. These have always been justly esteemed as

the foundation, chief ornament, security and happiness of all the best systems of civil government which were ever established in the world, and of all the larger and lesser associations of men.'

Here, by the way, we may suggest an observation in favour of the great Author of our religion. He has not, as would have been very natural in an ordinary Jew, instituted a number of frivolous and unimportant ceremonies; nor has he, as would have been equally natural in a fanatic, depreciated morality as a meagre and despicable thing. But he has delivered a system of the purest morality, which addresses itself to the understanding, the conscience, and all the noblest powers of the soul. His precepts have stood the test of seventeen hundred years; and no human genius has ever yet improved the Christian system, or suggested any one article, more conducive to the glory of God, or the benefit of mankind; whatever falls short of the purity of the gospel is erroneous or defective; whatever goes beyond it, is visionary and romantic.

In the third discourse Mr. Holland takes occasion to remind his brethren of the nature and obligation of their office; and to offer such hints of advice, as appeared most important, seasonable, and best adapted to render the Christian ministry productive of the intellectual and moral improvement of mankind. With this view he mentions the most interesting topics, on which the preacher may properly and advantageously employ his attention.

Among a variety of useful remarks on this subject he mentions the advantages, which a preacher may derive from a due attention to the works of God.

'It is a small portion only of the works of nature, which falls under the notice of man; and there is not any part, of which he can have a full comprehension: but wherever he turns his eyes, he will see the plainest marks of a presiding intelligence, and of the most wise and benevolent purposes. Appearances of evil, it is true, as well as of good, will rise up before his sight, in the progress of his enquiries; but it will not be difficult for him to determine, which is the character of the workmanship. Those things which, on the first view, appear to be marks of imperfection, and presumptions against a prevailing, good design, a more careful examination will discover to be real perfections, and instances of the good order, of which a general view of the whole will easily convince the candid inquirer. An acquaintance with the works of the ancients, will supply a long list of supposed faults in the constitution and government of the universe: but it is remarkable, that the more accurate inquiries, and the more enlarged knowledge of succeeding ages, have discovered the propriety of what had been

before condemned; and found out very great advantages in the very things, which had been pitched upon as instances of a doubtful or evil design. This should teach us to be very cautious, how we censure Nature and Providence; and will afford a fair presumption, that all improvements in natural knowledge will strengthen the evidence for religion, and produce a growing conviction, that the general happiness is the design and end of the whole, and of every part.

The author observes, that these hints may lead to a satisfactory answer to the objections, which have been made by Hume and others, to the belief of a wise and benevolent design in all the works of the creation.

It has been alleged, that there is no complete system of morality or doctrine in the discourses of Jesus and his immediate followers. To this our author replies:

A little attention bestowed on the subject will perhaps convince us, that it is not possible to reduce the perfect morality of the New Testament to method, or to comprehend its obligations within the bounds of any system of precepts.

Where there is no other design than the regulation of the external conduct, it will be no difficult matter to give all the requisite rules, and to reduce them to writing. But this being a part only of what Christianity intends, it is less to be wondered at, if this be insufficient for its purpose. The regulation of the heart, the government of the temper, the cultivation and exercise of the best and most amiable dispositions, are its objects; and to these no written law can be adequate. It may be an easy matter to describe the character which should be maintained, and to point out the offices to which it directs; but a perfect enumeration of the particulars included in it, cannot be made in any human language.

It is prescribed to us, for instance, to be grateful for the benefits which we have received from God or man; and a recital is made of the favours which have been shewn us, so as to produce a grateful disposition. But can any one ever reckon up all the ways, in which gratitude should express itself? It is easy to say, Consider what you are able to do to promote the interest or the fame, the present or the future advantage of your benefactor; but to mention all the numberless attentions which a grateful heart will shew, to point out all the methods of serving and pleasing which it will seek, is plainly impossible. Consider, again, the more comprehensive affections of the love of our neighbour, and the love of God; and they will appear to take a greater compass, and to include more particulars in them, than any words can express.

There is a law more ancient, more venerable, more perfect, than the laws of Zaleucus, of Charondas, of Solon, or Minos; it is not indeed to be equalled by any written institutions;

tutions; it is, in a word, the law of God, and alone deserves the character given it by a great king, that "it is perfect." It is written by the finger of God, not on tables of stone or brass, but on the living tables of the human heart. The language of other codes is, This thou shalt do, from this or this thou shalt abstain. This enjoins it on every man to forbear every unjust, every unkind action, and to attend to every office of justice and charity; and refers it to his ingenuity alone to determine how far he is to proceed: rather indeed it shews him, that the acts of virtue which it requires are innumerable; and that the degree of it which he should place before his eyes, as the object of his desires and endeavours, cannot be defined. The man who lives by these rules, is one who stands ever prepared for such pious and charitable actions, as he has it in his power to perform; who gives into no indulgences, allows of no appetites or passions which interfere with these sacred obligations, and values and attends to every instrumental duty in proportion to its subserviency to them.

'It is obvious, that every system of morals, every religious institution, is useful and excellent, only so far as it calls up the attention of mankind to these grand duties. In this respect, with what a distinguishing excellence does the Christian religion offer itself to our view? The first lines of this master-science are drawn by the instructions of Jesus, and, especially in the light which his example reflects upon them, with such clearness and strength, that whosoever will give himself the trouble to trace them out, will find them a sure and safe rule in all the varieties of human life. This appears to be a just view of the Christian scheme of morals; and a method of considering it, which will be attended with many advantages.'

The style, in which these discourses are written, is in general clear, correct, and manly. We shall however take the liberty to point out two or three expressions, which are either inelegant or ungrammatical.

'*Would to God* any expedient could be found,' p. 56, 61. This phrase cannot be reduced to any grammatical propriety; and it is moreover exceptionable on account of the wanton and unnecessary use of the word God. It would be better to say, 'It is to be wished,' or, 'I sincerely wish.'—An event of *all others* the most important,' p. 96. A thing may be the most important of *all*; but it cannot be the most important of *all others*.—'They have *sat*,' p. 110. The proper participle of *sit* is *sitten*.—'Till this shocking appellation, "half brute, half devil," shall *apply to it*,' p. 131, 138. A Scotticism.—'Who *gives into* no indulgences,' p. 198. The author might have said with more elegance and propriety: 'Who indulges himself in no unreasonable gratifications.'—'In order to give an account of what is concealed in the *womb of time*.'

p. 154. We meet with innumerable writers, who talk of 'looking into the womb of time.' But this expression suggests a gross and indelicate idea, and is in itself absurd; for Time, according to the mythologists, is an old fellow, the Chronos, or Saturn of the ancients, and consequently has no womb.

Philosophical Transactions, of the Royal Society of London, Vol. LXX. For the Year 1780. Part I. 4to. 7s. 6d. sewed. L. Davis.

Article I. **T**HIS volume commences with Calculations to determine at what Point in the Side of a Hill its Attraction will be the greatest, &c. By Charles Hutton, LL.D. and F. R. S. in a Letter to the Astronomer Royal.—The great success of the experiment lately made by the Royal Society*, on the hill Schehallien, in Perthshire, to determine the universal attraction of matter, and the important consequences that have resulted from it, may probably give occasion to similar experiments to be made in other places. And as all possible means of accuracy and facility are to be desired in so delicate and laborious an undertaking, it has occurred to Dr. Hutton, that it might be useful to add, by way of supplement to his paper of calculations relative to the above mentioned experiment†, an investigation of the height above the bottom of a hill, at which its horizontal attraction shall be the greatest; since that is the height at which the observations ought to be made, and since this best point of observation had never before been determined, but had been variously guessed at, it having been sometimes supposed to be at one third, and sometimes at one half the height of the hill. But from an ingenious and accurate mathematical investigation, it is here shewn, that the best point of observation is at one-fourth of the altitude, or very little more; or that in fact the two limits within which that point is always found, are one-fourth and three-tenths, it being always greater than the former, and less than the latter of these fractions, and is nearer to the one or other respectively, as the hill is steeper or flatter. Directions are added for varying this point in hills of different figures; and calculations made, to evince what part of the whole attraction is lost, by observing at different altitudes.

Art. II. An Account of some new Experiments in Electricity, with the Description and Use of two new Electrical Instruments. By Mr. Tiberius Cavallo, F. R. S.—In this article Mr. Cavallo gives an ingenious explanation of an experiment

* See Crit. Rev. vol. xli. p. 184. † Ibid. vol. xlviii. p. 248.

made some time ago upon the electrophorus, by professor Lichtenberg of Gottingen; which, as it throws light on some points in electricity, we shall lay before our readers.

• The electrophorus, that is, a plate of some resinous substance, as sulphur, rosin, gum-lac, &c. is first excited, either by rubbing, or otherwise; then a piece of metal of any shape at pleasure, as, for instance, a three-legged compass, a piece of brass-tube, or the like, is set upon the electrophorus; and to this piece of metal, so placed, a spark is given of the electricity contrary to that of the plate. This done, the piece of metal is removed by means of a stick of sealing-wax, or other electric; and some powder of rosin, kept in a linen bag, is shaken upon the electrophorus. This powder will be found to fall about those points upon the plate which the piece of metal touched, forming some radiated appearances, much like the common representations of stars; at the same time upon the greatest part of the plate, that is, in all parts except where the stars are formed, there is hardly any powder at all. Now it is to be remarked, that if the plate be excited negatively, and the spark given to the metal set upon it, be positive, the appearance will be as above described; but if on the contrary the plate is positive, and the spark is negative, then the powder of rosin will be found to fall upon those parts of the plate, which in the other case are left uncovered; and to leave the stars clean: in short, it will do just the reverse of what it did in the other case: or, in other words, the powder of rosin will be attracted by those parts only of the electrophorus, which are electrified positively.

• When I first observed these phenomena, I thought that there was no apparent reason why the powder of rosin should be attracted by those parts of the electrophorus, which are in a positive state of electricity, and not by those, which are negative. The two electricities are certainly contrary to one another; but either of them attracts a non-electrified body. On this consideration I thought, that the experiment could be explained only upon the supposition, that the powder of rosin, on its falling from the linen bag, was actually electrified negatively: in which case it would have been easy to account for the phenomena upon the well known principle of bodies attracting each other when they are contrarily electrified; and repelling one another when they are possessed of the same kind of electricity.

• In order to try the reality of my supposition by experiments, I insulated a brass plate upon a glass stand, and connected a very sensible electrometer with it; and then began shaking the powder of rosin upon it, in the same manner as I had done upon the electrophorus, and in a few seconds of time had the pleasure to see the electrometer diverge with a very manifest degree of negative electricity, answering my expectations exactly.

• The explanation of the ingenious professor Lichtenberg's experiment now became very easy and natural; for the powder
of

of rosin, being actually electrified negatively, could not be attracted, except by those parts of the electrophorus, which are in a contrary state, that is, electrified positively.

It is observed, that powder of rosin answers better for this experiment than the powders of other substances; and accordingly I find, that this powder, when shaken upon the insulated brass plate, shews a stronger degree of electricity than the other powders. Indeed the electricity of the powder of rosin, not only when shaken upon the brass plate in the manner above mentioned, but simply let fall upon it from a piece of paper, a spoon, &c. is remarkably great; half an ounce of it being sufficient to make the threads of the electrometer diverge as much as they possibly can.

This discovery not only affords an easy explanation of Professor Lichtenberg's experiment upon the electrophorus, but shews a method of exciting powders, which has long been a desideratum in the science of electricity. The method is as follows: insulate a metal plate upon an electric stand, and connect with it a cork-ball electrometer; then the powder required to be tried being held in a spoon, or other thing, about six inches above the plate, is to be let fall gradually upon it. In this manner the electricity acquired by the powder, being communicated to the metal plate and to the electrometer, is rendered manifest by the divergence of the threads, and its quality may be ascertained in the usual manner.

It must be observed, that if the powder is of a conducting nature, like amalgam of metals, sand, &c. it must be held in some electric substance, as a glass phial, a plate of sealing-wax, or the like. The metal spoon that holds the powder may also be insulated; in which case, after the experiment, the spoon will be found possessed of an electricity contrary to that of the powder.

In performing these experiments care must be had to render the powders, and whatever they are held in, as free from moisture as possible, it being sometimes necessary to make them very warm, otherwise the experiments are apt to fail.

Mr. Cavallo afterwards relates some particulars which he observed relative to electricity. Though they are not numerous, nor were often repeated, he thinks they may excite the curiosity of those persons who have leisure, and the opportunity of repeating them more at large, and in a greater variety. He observed that powder of rosin, whether it be let fall from paper, glass, or a metal spoon, electrifies the plate strongly negative; the spoon, if insulated, remaining strongly positive. Flour of sulphur produces the same effect, but in a less degree.—Pounded glass, let fall from a piece of paper, made dry and warm, electrifies the plate negatively, but not in so strong a degree as rosin. If it is let fall from a brass cup, it

it electrifies the plate positively, but in a very small degree.—Steel filings, let fall either from a glass phial or paper, electrified the plate negatively; but brass filings, treated in the same manner, electrified the plate positively.—The amalgam of tin foil and quicksilver, gunpowder, or very fine emery, electrify the plate negatively, when they are let fall upon it from a glass phial.—Quicksilver, poured from a glass phial, electrifies the plate positively.—Soot from the chimney, or ashes from common pit-coals, mixed with small cinders, electrify the plate negatively, when they are let fall from a piece of paper.—Mr. Cavallo afterwards gives a description of the approved atmospheric electrometer, and recites a few promiscuous experiments.

Art. III. A new Method of assaying Copper Ores. By George Fordyce, M. D. F. R. S.

The following is the process, as directed by the author.

‘ Take 100 grains of the ore, powder it finely, put it into a small matrass or a glass phial, pour upon it half an ounce of nitrous acid, of the strength commonly sold by the name of aqua fortis, that is, the pure acid diluted with about four times its weight of water; and half an ounce of muriatic acid sold by the name of spirit of salt; place the vessel in a sand heat, or if you have none, an iron pot or fire-shovel with sand may be put over a common fire, and the matrass or phial set in it. Raise a moderate heat, an effervescence will take place for the most part; when this ceases increase the heat till it is renewed, and so proceed till the liquor boils, which is also to be done if no effervescence takes place; boil them together for a quarter of an hour.

‘ Remove the vessel from the fire, and let it cool, then pour into it two ounces of water, shake them together, and let them stand till the liquor is clear; pour the clear liquor into a basin, where it may be preserved.

‘ Add to the residuum a fresh half ounce of each of the acids, and proceed again in the same manner, mixing the clear liquor with that procured by the first process.

‘ The same operation is to be repeated until the fresh acids acquire no tinge of blue or green.

‘ Dissolve half a pound of mild fixed vegetable alkali, commonly sold by the name of salt of tartar, in a quart of water. Purify the solution either by filtration, or letting the impurities subside, and decanting the liquor clear into a glass vessel. Pour the solution of the alkali slowly into the basin containing the fluid, procured by the former processes, until the whole matter be precipitated from the acids.

‘ Add, by a little at a time, as much vitriolic acid, commonly sold by the name of oil of vitriol, as will re-dissolve the whole, or only leave a white powder; if there should be any such powder, which is seldom the case, it must be separated by filtration.

‘ Having

‘ Having the liquor in the bason now clear, put into it a piece of iron, bright and free from rust, and at least an ounce in weight, and leave them together for twenty-four hours, the copper will be found precipitated, principally on the surface of the iron, and sometimes in a powder at the bottom of the bason.

‘ Decant the fluid from the copper and iron with great care into another bason, so that as little as possible, or none of the copper be carried along with it.

‘ Wash the metals in a pint of water; let them subside perfectly, and pour this water into the second bason, with the same care.

‘ Repeat the washing three times. If any copper be found in the second bason, let the washings stand in it for half an hour, so that the metal shall subside; decant the fluid carefully off, and return the copper into the first bason. Pour upon the copper and iron one ounce of vitriolic acid, and two ounces of water; let them stand together for a quarter of an hour, or until the copper shall be easily separable from the iron. Separate the copper from the iron, taking great care none be lost; the remaining iron may be laid aside. Pour the acid from the copper, after it has subsided, into the second bason, and wash the copper with a pint of water, and repeat the washing three times, as before directed.

‘ Great care is to be taken, in decanting both the acid and washings into the second bason, that none of the copper goes along with them, and lest any should, they ought to stand for half an hour in the second bason, and be decanted from it also with care, and if any copper is found at the bottom, it is to be washed and added to the rest.’

Dr. Fordyce afterwards makes some observations, elucidating the chemical principles on which such processes depend.

Art. IV. An Account of an Eruption of Mount Vesuvius, which happened in August 1779. In a Letter from Sir William Hamilton, K. B. F. R. S. to Joseph Banks, Esq. P. R. S.— Sir William Hamilton observes, that since the great eruption in 1767, of which he formerly sent an account to the Royal Society, Vesuvius has never been free from smoke, nor ever many months without throwing up red-hot scorixæ, which, increasing to a certain degree, were usually followed by a current of liquid lava, and, except in the eruption of 1777, those lavas broke out nearly from the same spot, and ran much in the same direction as that of the eruption in 1767.

He informs us, that no less than nine such eruptions are recorded since the great one above mentioned, and some of them were considerable. He never failed visiting those lavas while they were in full force, and as constantly examined them, and the crater of the volcano, after the ceasing of each eruption.

‘ The

* The lavas, when they either boiled over the crater or broke out from the conical parts of the volcano, constantly formed channels as regular as if they had been cut by art down the steep part of the mountain, and, whilst in a state of perfect fusion, continued their course in those channels, which were sometimes full to the brim, and at other times more or less so, according to the quantity of matter in motion.

* These channels, upon examination after an eruption, I have found to be in general from two to five or six feet wide, and seven or eight feet deep. They were often hid from the sight by a quantity of scorizæ that had formed a crust over them, and the lava having been conveyed in a covered way for some yards, came out fresh again into an open channel. After an eruption I have walked in some of those subterraneous or covered galleries which were exceedingly curious, the sides, top, and bottom, being worn perfectly smooth and even in most parts by the violence of the currents of the red-hot lavas, which they had conveyed for many weeks successively; in others, the lava had incrusted the sides of those channels with some very extraordinary scorizæ: beautifully ramified white salts, in the form of dropping stalactites, were also attached to many parts of the ceiling of those galleries. It is imagined here, that the salts of Vesuvius are chiefly ammoniac, though often tinged with green, deep, or pale yellow, by the vapour of various minerals.—

* After the lava had quitted its regular channels, it spread itself in the valley, and, being loaded with scorizæ, ran gently on, like a river that had been frozen, and had masses of ice floating on it: the wind changing when we were close to this gentle stream of lava, which might be about fifty or sixty feet in breadth, incommoded us so much with its heat and smoke, that we must have returned without having satisfied our curiosity, had not our guide proposed the expedient of walking across it, which, to our astonishment, he instantly put in execution, and with so little difficulty, that we followed him without hesitation, having felt no other inconveniency than what proceeded from the violence of the heat on our legs and feet; the crust of the lava was so tough, besides being loaded with cinders and scorizæ, that our weight made not the least impression on it, and its motion was so slow, that we were not in any danger of losing our balance and falling on it: however, this experiment should not be tried except in cases of real necessity; and I mention it with no other view than to point out a possibility of escaping, should any one hereafter, upon such an expedition as ours, have the misfortune to be inclosed between two currents of lava.

* Having thus got rid of the troublesome heat and smoke, we coasted the river of lava and its channels up to its very source, within a quarter of a mile of the crater. The liquid and red-hot matter bubbled up violently, with a hissing and crackling noise, like that which attends the playing off of an artificial firework, and by the continual splashing up of the vitrified matter, a kind
of

of arch or dome was formed over the crevice from whence the lava issued. It was cracked in many parts, and appeared red-hot within, like an heated oven: this hollowed hillock might be about fifteen feet high, and the lava that ran from under it was received into a regular channel, raised upon a sort of wall of scorizæ and cinders, almost perpendicularly, of about the height of eight or ten feet, resembling much an ancient aqueduct.

‘ We then went up to the crater of the volcano, in which we found, as usual, a little mountain throwing scorizæ and red-hot matter with loud explosions; but the smoke and smell of sulphur was so intolerable, that we were under the necessity of quitting that curious spot with the utmost precipitation.’

Sir William Hamilton informs us, that in another of his excursions to Mount Vesuvius last year, he picked up some fragments of large and regular crystals of close-grained lava or basalt, the diameter of which, when the prisms were complete, may have been eight or nine inches.

The eruption of Mount Vesuvius last year being of so singular a nature, we shall present our readers with a part of the description of it, as related by so accurate an observer of those extraordinary phenomena.

‘ On Thursday the 5th of August last, about two o’clock in the afternoon, I perceived from my villa at Paupilipo in the bay of Naples, from whence I have a full view of Vesuvius (which is just opposite, and at the distance of about six miles in a direct line from it) that the volcano was in a most violent agitation: a white and sulphureous smoke issued continually and impetuously from its crater, one puff impelling another, and by an accumulation of those, clouds of smoke resembling bales of the whitest cotton. Such a mass of them was soon piled over the top of the volcano as exceeded the height and size of the mountain itself at least four times. In the midst of this very white smoke, an immense quantity of stones, scorizæ, and ashes, were shot up to a wonderful height, certainly not less than two thousand feet. I could also perceive, by the help of one of Ramsden’s most excellent refracting telescopes, at times, a quantity of liquid lava, seemingly very weighty, just heaved up high enough to clear the rim of the crater, and then take its course impetuously down the steep side of Vesuvius, opposite to Somma. Soon after a lava broke out on the same side from about the middle of the conical part of the volcano, and, having run with violence some hours, ceased suddenly, just before it had arrived at the cultivated parts of the mountain above Portici, near four miles from the spot where it issued.

‘ During this day’s eruption, as I have been credibly informed since, the heat was intolerable at the towns of Somma and Ottaviano; and was likewise sensibly felt at Palma and Lauro, which are much farther from Vesuvius than the former.

mer. Minute ashes, of a reddish hue, fell so thick at Somma and Ottaiano, that they darkened the air in such a manner as that objects could not be distinguished at the distance of ten feet. Long filaments of a vitrified matter like spun glass were mixed and fell with these ashes; and the sulphureous smoke was so violent, that several birds in cages were suffocated, the leaves of the trees in the neighbourhood of Somma and Ottaiano were covered with white salts very corrosive. About two o'clock in the afternoon, an extraordinary globe of smoke, of a very great diameter, was distinctly perceived, by many of the inhabitants of Portici, to issue from the crater of Vesuvius, and proceed hastily towards the mountain of Somma, against which it struck and dispersed itself, having left a train of white smoke, marking the course it had taken: this train I perceived plainly from my villa, as it lasted some minutes; but I did not see the globe itself.

‘ A poor labourer, who was making faggots on the mountain of Somma, lost his life at this time, and his body not having been found, it is supposed that, suffocated by the smoke, he must have fallen into the valley from the craggy rocks on which he was at work, and been covered by the current of lava that took its course through that valley soon after. An ass, that was waiting for its master in the valley, left it very judiciously as soon as the mountain became violent, and, arriving safe home, gave the first alarm to this poor man’s family.

‘ It was generally remarked, that the explosions of the volcano were attended with more noise during this day’s eruption than in any of the succeeding ones, when, most probably, the mouth of Vesuvius was widened, and the volcanic matter had a freer passage. It is certain, however, that the great eruption of 1767 (which in every other respect was mild, when compared to the late violent eruption) occasioned much greater concussions in the air by its louder explosions.

‘ Friday, August the 6th, the fermentation in the mountain was less violent; but, about noon, there was a loud report, at which time it was supposed, that a portion of the little mountain within the crater had fallen in. At night the throws from the crater increased, and proceeded evidently from two separate mouths, which emitting red-hot scorix, and in different directions, formed a most beautiful and almost continued fire-work.

‘ On Saturday, August the 7th, the volcano remained much in the same state; but, about twelve o'clock at night, its fermentation increased greatly. The second fever-fit of the mountain may be said to have manifested itself at this time. I was watching its motions from the mole of Naples, which has a full view of the volcano, and had been witness to several glorious picturesque effects produced by the reflection of the deep red fire, which issued from the crater of Vesuvius, and mounted up in the midst of the huge clouds, when a summer storm, called

here a tropea, came on suddenly, and blended its heavy watry clouds with the sulphureous and mineral ones, which were already like so many other mountains, piled over the summit of the volcano; at this moment a fountain of fire was shot up to an incredible height, casting so bright a light, that the smallest objects could be clearly distinguished at any place within six miles or more of Vesuvius.

The black stormy clouds passing swiftly over, and at times covering the whole or a part of, the bright column of fire, at other times clearing away, and giving a full view of it, with the various tints produced by its reverberated light on the white clouds above, in contrast with the pale flashes of forked lightning that attended the tropea, formed such a scene as no power of art can ever express.

A curious circumstance, related to sir William Hamilton by the king of Naples, deserves to be mentioned. It is as follows: one of his Sicilian majesty's game-keepers, who was out in the fields near Ottaiano, while the storm was at its height, had his face and hands scalded by the drops of rain. This phenomenon, sir William Hamilton supposes, was occasioned by the clouds having acquired a great degree of heat in passing through the column of fire. He informs us the most authentic accounts have been received of the fall of small volcanic stones and cinders (some of which weighed two ounces) at Benevento, Foggia, and Monte Mileto, upwards of thirty miles from Vesuvius. But what is remarked as most extraordinary (as there was but little wind during the eruption of the eighth of August) minute ashes fell thick that very night upon the town of Manfredonia, which lies at the distance of a hundred miles from Vesuvius.

[*To be continued.*]

Sermons, by Alexander Gerard, D. D. 8vo. 6s. in boards.
Dilly.

THIS learned writer is already so well known in the republic of letters, by his *Dissertations on Christianity*, published in 1766; by his *Essay on Genius*, in 1774, and other productions, that we have no occasion to say any thing in this place of his literary abilities. And as the volume now before us consists of *practical discourses*, it will be sufficient to give our readers a *general view* of its contents.

In the first and second discourse the author shews, how religion is intimately connected with ordinary life; and the influence which it ought to have on our behaviour, at all times, and in all circumstances. It is, he observes, by living in society,

ciety, and employing ourselves in the ordinary business of it, that we can find opportunity for many of our most important duties, for many of the principal functions of the spiritual and Christian life; and by seizing these opportunities, and using them properly, we shall most effectually provide for eternity. It is from the ordinary occurrences of life, that we find occasion for the principal exertions of those virtues, which regard either ourselves, our neighbour, or our God; and these virtues comprehend the whole of our duty, and constitute that holiness, which is the necessary preparation for heaven. Love to God is an affection, which does not spend itself in silent admiration, or warm feelings; it is fit to enter into life, and to act in life. It does not display itself so much, or ascertain its sincerity and ardor so unexceptionably, by any emotions inwardly felt, or by any raptures of devotion, as by its effects upon our actions; by making us delight to obey and please God in every part of our behaviour; by making us willing to relinquish what we most fondly desire, or to incur what we most vehemently dread, rather than offend him in committing any sin, or neglecting any duty; by alluring us to the imitation of all those moral attributes, which render God the object of our love. Reverence of God is not exercised only, when we contemplate and celebrate his greatness. It will shew itself every hour in our most common behaviour; in the shade of solitude, amidst the temptations of society, the cares of business, and the relaxation of amusements, in every situation, it will make us stand in awe, and sin not. The exercise of gratitude is not confined to professed acknowledgements of the mercies which we have received, in praise and thanksgiving, in private or public devotion. The world also is a field for the exercise of gratitude. It is exercised, whenever it implants in the heart a new motive to abstinence from sin and hatred of it, whenever it warms the soul with additional alacrity in doing good, and makes us take greater pleasure in it. Common life is the acknowledged sphere of resignation to the will of God.—

In this manner our author shews, that the spirit of true religion, and the spirit of worldly business, are not repugnant, like a drop of water and a drop of oil, which repel each other, and refuse to mingle; but are like two drops of mercury running together and forming one drop.

This discourse is a very useful one, as there is no mistake about the nature of religion more dangerous than an opinion, that it is inconsistent, or even unconnected, with the ordinary business of life: an opinion, which will produce different effects on different persons; but all of them pernicious.

Serm. III. Justice the Decorum of the Character of Judges: preached at the Assizes.

Serm. IV. The first Promise of the Redeemer. The Mosaic account of the temptation of Eve by the serpent has exercised the ingenuity of all the commentators. The most common, and, in the estimation of many learned writers, the only probable opinion is, that the devil entered into one of those serpents, which are called in Scripture seraphs or seraphim, (Numb. xxi. 6.) actuated its body, gave it speech, and made it his instrument in the temptation. This hypothesis is attended with difficulties; and therefore our author, in this discourse, proposes another, which is in a great measure new, or at least has not, as far as we know, been so distinctly stated before.

That the devil employed one of the brute serpents seems indeed, to be implied in the words, with which the history is introduced, "Now the serpent was more subtile than any beast of the field."—

"But, says our author, it seems to be implied in them only as they stand in our translation: the original may with equal propriety be rendered, "Now there was a serpent more subtile than any beast, or than all the beasts of the field *;" not one of the beasts of the field, but a being far more intelligent than any of them, than of them all together, a being of an higher order, the devil. In the account of the creation which Moses had before given, he had no occasion to mention the devil: but being now to relate a transaction in which the devil was the first mover, he very properly introduces it with an intimation, that there is such a being as the devil. But why does he call the devil a serpent, if he neither assumed the form of one, nor used one as his instrument? He might very properly call him a serpent, without any regard to his form, on account of his subtlety. It is common to express a rational being by the name

* As the words taken by themselves bear this translation, so their construction with the sequel, seems to require it. If we follow the common version, by the serpent who was thus subtile, we must understand the serpentine kind in general, and then the next verb אָמַר will have no nominative: "And he said unto the woman, Yea hath God said, ye shall not eat of every tree of the garden?" Who said this to the woman? Not surely the serpentine kind in general; but it alone had been mentioned before. It must have been some one individual serpent that said so; but no such had been so much as hinted at. Accordingly they who follow this interpretation are forced to allow an ellipsis of the nominative, making Moses to say, "The serpentine kind was more subtile than any beast of the field, and the devil, speaking out of (or assuming the form of) one individual of that kind, said unto the woman, &c." This is extremely harsh and violent.

of

of some animal to whose qualities his disposition bears a resemblance; there are instances of it in parts of Scripture not the most figurative*; the serpent has been considered in all ages as an emblem of malice and of cunning; the Scripture insinuates this very reason for giving the name to the devil; he is "that old serpent called the devil and Satan, which deceiveth the whole world." He might be called a serpent, likewise, on account of his own angelic form. All the names of intellectual things and spiritual beings are figurative, being taken from those material and sensible things which bear an analogy to them. Seraphs were supposed to resemble the winged fiery serpent in their form, and had their name from them, on account of this resemblance: the fiery serpents which the Lord sent among the people of Israel in the wilderness, are called serpents seraphim; and the serpent of brass made by Moses on that occasion, is called simply a seraph. The devil probably appeared to Eve in the form of a seraph, she took him for an angel of light, conversed with him as such, and therefore listened to him without surprize, without suspicion, and was easily persuaded by him. It was this serpent, metaphorically so called, that tempted Eve: it is this one individual serpent, the devil, not the whole serpentine kind, nor any particular species of it, that is spoken of through the whole of this history. This supposition agrees perfectly with the whole tenour of the history, and clears it from many difficulties in which the other suppositions have involved it.—

— If we consider the sentence as passed on the brute serpents, it is trifling and liable to endless difficulties: but if we consider it as respecting only the devil, it has great propriety and dignity, and every part of it is expressed with very striking beauty. He appeared now, as he had appeared while tempting Eve, in the seraphic form, and in the serpentine form; and all the expressions used in the judgement pronounced against him, have a double reference to that seraphic form and to the serpentine form which it resembles. "And the Lord God said unto the serpent;" not unto the serpents of the field, but unto the serpent who now stood before him, the same individual being who is spoken of through the whole history: to him solely, the whole sentence is directed, without the most distant intimation that any part of it regarded the serpents of the field. "Because thou hast done this; thou;" not a brute serpent; a brute serpent neither did, nor could have done it; but the one seraphic serpent the devil; he it was who had beguiled Eve. Therefore, says God, "thou," the same individual serpent, the devil, "art cursed above all cattle, and above every beast of the field:" thou art devoted to a punishment which, far superior as thine original nature was to theirs, shall render thee more vile, abject, and miserable, than the meanest of the brutes, more an object of God's displeasure, and of the hatred of all good beings, than any other creature is.

* Matt. xxiii. 33. Luke xiii. 32. 2 Tim. iv. 17, &c.

"Upon thy belly shalt thou go:" this is not meant against the brute serpents; it is not true of all of them, for flying serpents, it is said, continued to exist after this; of the other serpents it would have been impertinent, for to them going on their bellies was essential from the creation. It was directed only to the seducer; and, if it be explained according to the usage of scripture style, it will appear in respect of him to have great truth and propriety. It was directed to him in his seraphic form, which resembled the serpentine; the manner of expression is chosen with a view to that resemblance, and intimates his punishment in allusion to it; it intimates that he was now as much degraded as if his seraphic form were converted into that of a groveling serpent, as if from flying on high, he were reduced to creep upon his belly. This figurative expression, at least one perfectly similar to it, is used elsewhere in scripture, and had become proverbial, to signify a reduction to the lowest affliction and humiliation: it is very deep affliction which the Psalmist intends to describe, when he says, "Our soul is bowed down to the dust, our belly cleaveth unto the earth;" it is what in the preceding verses he had called, "affliction, oppression, being killed all day long, counted as sheep for the slaughter, cast off by God." Its simple meaning in this curse is, thou shalt be degraded from all thine original dignity and celestial glory, thou shalt lose all the prerogatives of thy nature, thou shalt be cast down to shame, and infamy, and reduced to an abject and vile condition. "And dust shalt thou eat all the days of thy life:" the meaning is not, thou shalt feed wholly upon dust, but, thou shalt lick up dust together with thy food: still the allusion to serpents, whom the devil's seraphic form resembled, is beautifully kept up. But it is not a sentence pronounced against brute serpents; it was true before of them, that they licked up dust along with their food; and this is not peculiar to them, it is common to them with all animals that feed from off the ground. Here too the terms are metaphorical and proverbial; but they are not unusual in scripture; they convey an idea similar to what is expressed in the preceding clause, they contain an amplification of that idea: they signify a state of bondage, captivity, imprisonment, and the lowest depression. It is such a state that Micah means, when he prophesies that "the nations shall lick the dust like a serpent;" it is a state in which they should be confounded, and "move out of their holes like worms out of the earth." There is a similar expression in one of the Psalms, "I have eaten ashes like bread;" which from the title of the Psalm, from the occasion to which it is referred, and from many plain descriptions of bondage and distress through the whole of it, has undeniably the same signification. David, prophesying of the Messiah, says, "His enemies shall lick the dust;" and Isaiah foretells that, in the completion of the Messiah's kingdom, "dust shall be in the serpent's meat." Both probably had this original curse directly in their eye, and, to intimate that they had purposely retained the metaphorical terms of

of it, which imply this plain sentiment, that the devil was to be thenceforth in a state of the most abject depression, and the most wretched captivity, groaning under present anguish and overwhelmed with dreadful expectations. In terms therefore metaphorical indeed, but the precise import of which may be ascertained by the scripture language in other passages, the tempter is sentenced to a state of miserable degradation and bondage; to the very state which Peter describes in plainer terms, in terms extremely unlike to those used in this sentence, but surprisingly synonymous with them, "God spared not the angels that sinned, but cast them down to hell, and delivered them into chains of darkness, to be reserved unto judgment."

In a note he adds:

'This passage is an exact commentary on the words of Moses, corresponding to them, clause to clause. Moses describes the tempter as a superior intelligence, and intimates that he appeared in the form of a seraph: Peter speaks of angels. Moses says that God pronounced the tempter "curled above all cattle, and above every beast of the field;" Peter says, "God spared not the angels," that is, he treated them with severity, and inflicted a heavy punishment upon them, Moses says, "Upon thy belly shalt thou go," thou art cast down into the lowest humiliation and affliction: Peter says, "He cast them down into hell." Moses says, "Dust shalt thou eat all the days of thy life," words which imply abject bondage and captivity: Peter explains them in this very sense, "He delivered them into chains of darkness." Peter intimates that even this was not properly their state of punishment, but that they are "reserved unto judgment:" Moses hints not at this in the first part of the sentence; but he does intimate it in the latter part, where he speaks of bruising the serpent's head.'

The author proceeds to illustrate this remarkable passage, 'I will put enmity, &c.' and, as he goes on, he shews the agreement of his opinion with the context.

'Part of the prediction is expressed in terms which might agree to the brute serpents; "It," the seed of the woman, "shall bruise thy head." But it refers not to them: to have foretold that men should now and then kill a serpent by crushing its head, would have been trivial and unworthy of the occasion. It has a much more important meaning. The terms are only borrowed from brute serpents, to be metaphorically applied to the seraph who had beguiled Eve. The metaphor is perspicuous and strong. It is in the head of the serpent that its poison lies; and the crushing of its head immediately and most certainly kills it. The figurative expression here used has, therefore, this plain meaning; that the descendant of the woman, now promised, shall obtain a complete victory over the devil, deprive him of his power to hurt, abolish his dominion and influence, and finally punish and destroy him.'

In opposition to this interpretation it may probably be said, that if the real serpent was no ways concerned, as an instrument, in this transaction, there would have been no occasion to mention the devil under such an appellation; that this continued metaphor is not agreeable to that simplicity which is elsewhere observed in the Mosaic history; that it is no wonder the devil should be more cunning than a beast, &c. Yet after all, we cannot perhaps adopt any hypothesis that is attended with fewer difficulties. The whole narrative has an apocryphal air; and we have sometimes been inclined to suspect, that the history of the Garden of Eden and the Fall, from the 4th verse of the second chapter, to the end of the third, is some ancient fragment, which has not originally belonged to the book of Genesis. These two chapters occasion some tautology; and it is remarkable, that the deity is constantly called the LORD God, in this part, and this part only, of the antediluvian history. But this conjecture we submit to the disquisition of the learned.

The remaining Sermons in this volume are on the following subjects:

The Promise of a Redeemer to Abraham; Constancy in Religion enforced by the common Sufferings of Human Life; the Old Age of the Righteous honourable; the Diversity of Men's natural Tempers; the Necessity and the Manner of governing the natural Temper; Virtuous Solitude; Regard to positive Institutions essential to Goodness of Character; Redeeming the Time; the Truth of Christianity confirmed by the Manner in which its Evidences were proposed*; the Advantages of the Virtuous for the Enjoyment of external Good; the Power of virtuous Resolutions; the House of Mourning more improving than the House of Feasting.

These topics are treated with great perspicuity, and in a rational and judicious manner.

Clinical Experiments, Histories, and Dissections. By Francis Home, M. D. one of his Majesty's Physicians, Fellow of the Royal College of Physicians of Edinburgh, and Professor of Materia Medica in the University of Edinburgh. 8vo. 6s. boards. Murray.

THIS volume begins with experiments concerning the most proper time of giving the bark in intermittents. Dr. Home observes, that this celebrated febrifuge has been given

* The argument on which the author has enlarged in his dissertations.

at

at three different periods, viz. just before the fit, just after the fit, and from the end of one fit to the beginning of another, at proper intervals. Practitioners have most commonly given it in the method last mentioned, as including both the first and second. But, says Dr. Home, so far as they know, the cure may depend on the first or last doses; and the others may be at least useless, and are always disagreeable and burdensome to the stomach. Our author therefore begins with enquiring whether the first or second method be the better.

For determining this point, Dr. Home made fourteen experiments on various patients; from which he concludes, that the bark is more efficacious in stopping the paroxysm of intermittents, and curing them, when given at the end of a fit, or at forty hours distance from the succeeding fit, than two, three, or four hours before it. In eight of those experiments it was given just before the fit; but in none of the cases was the paroxysm prevented. In five experiments it was given after the fit, and always succeeded. In all those experiments the quantity used was half an ounce, except in two cases, where it did not exceed two drachms.

Secondly, Dr. Home observes, that the bark given a few hours before the fit seems to add to its severity. In two of the experiments vomiting was excited; but this effect was not produced in any of the cases where the bark was given after the fit.

‘Hence it is probable (says he), that the other symptoms, had we remained to observe them with the patients, would have been likewise exasperated. It must have the same effect, almost, as when given in the fit. As bark, in powder, lies long in the stomach, especially of one affected by an approaching fit, much of it must remain during the whole paroxysm, and must augment the spasm, increase the fever, and diminish the sweating.’

In the third place, our author remarks, that as bark, when given at a greater distance from the fit, becomes more successful, it follows, that some considerable time is required for its operation. In three of the experiments, when administered before the fit, it did not stop the immediate, but the second paroxysm. He remarks, that this effect occurs every day, in giving bark during the whole interval; it stops the second, though not the first fit.

In the fourth place, he observes, the length of time before the effects of the bark appear, makes it highly probable that its operation is not on the stomach, or on its nerves alone, but that it must enter the vascular system, and there perform its chief effects. He farther remarks, its success, when applied to
the

the skin by a bath or vest, evinces that the topical action on the stomach is not necessary.

In the fifth place, Dr. Home concludes from those experiments, that there appears to be no difference in the effects of the bark given after the fit, whether the ague is quotidian or tertian; and fifteen and sixteen hours seem a sufficient time to enable the bark to produce its effects.

The second section of the work contains experiments upon some remedies used in the typhus nervosus. The experiments that are first mentioned in this disease were also made with the Peruvian bark. From four cases which the author relates, he observes that bark appears to be sometimes hurtful, sometimes useful, in the typhus, according to circumstances. Hillary, in his Treatise on the Diseases of Barbadoes, recommends the tincture of cantharides, given to gut. xx. twice a day, in some wine- whey, as a useful remedy in the typhus. Dr. Home was therefore induced to make trial of it. On this subject he relates four experiments, from which he observes, that the tincture of cantharides, given to gut. xx. thrice a day, appears to be a very innocent remedy, and hardly to produce any sensible effects, except a sensation of heat in the stomach. He gave a third more in the day than Dr. Hillary used, and so joined to it the muc. g. Arabic. By this means he has been enabled to give gut. xxxv. four times a day, in cutaneous diseases, and gut. l. four times a day in a diabetes, without any perceptible effects on the urinary passages, or elsewhere, except some gripes and slight strangury, which happened in one of those cases.

Dr. Home observes, there is no remedy, in fevers, that has stood its ground so long as blisters, which authors recommend in the typhus so strongly, that they order a succession of them. To evince whether the good effects of this remedy be proportioned to the inconveniencies which it occasions, Dr. Home recites a few cases, where blisters alone, at the time, were used. He informs us, that out of seven cases, one patient was relieved for two days; and that the advantage experienced by another was probably owing to a different cause. The other five were not sensibly affected.

‘ In some of them (says he), the pulse rather quickened after the application. Blistering seemed to have no good effect in any of the epidemic low fevers of the years 73, 74, or 76, in the clinical ward; so that I, from that time, almost gave over applying them. The advantages that result from them certainly do not counterbalance their disadvantages. I have long found them of more use in topical inflammatory fevers, than in the typhus. The reason seems to be this. The stimulant power of blisters lasts only for two or three hours during the pain, in which

which time the pulse commonly becomes quicker. After this, their antispasmodic effects take place; and the pulse, when they are successful, becomes slower. It is to this latter effect that topical inflammations owe their cure. But it can be of little use in the typhus, as every symptom in its progress points out extreme preternatural relaxation, rather than preternatural constriction, or spasm. They can have no advantage, therefore, in this disease, but from their stimulant power, which lasts too short a time to be of much service.

Among the many disadvantages of blisters, strangury is none of the least. I find it easy, however, to prevent this effect; so that I seldom or never observe a strangury following a blister. Dr. Greenfield was the first who, in the beginning of this century, discovered, that camphor had a power of correcting this effect of cantharides. Some, however, have doubted this quality. I tried, many years ago, camphor rubbed on blisters, found it to answer, and have always used it with the greatest success. I once removed, suddenly, a strangury in a typhus, by rubbing ol. camph. on the ancles. I wish we could always proceed on as certain facts. Notwithstanding the advantage which rubbing a little powder of camphor on the blister has in preventing one of its uneasy effects, yet I believe it is scarcely, if at all, used. More trust is put in great quantities of drink, which often load the stomach too much, relax it, and increase the general debility.

Blisters, therefore, appear of little use in curing the typhus; yet they are of the greatest utility in relieving the severe head-ach, a troublesome symptom which always attends it. Blisters applied to the temples remove this symptom most successfully, without directly producing any good effect on the fever; though they may indirectly, by removing one cause of watchfulness and weakness. To prove this by facts, would be to quote almost every low fever that has appeared in the clinical ward. I was led to this application, by observing, that the rind of a lemon, cut off thin, and the inside applied to the temples, excites a redness, and cures a headach. I tried blisters to the temples in a remittent fever, in Flanders, many years ago; and they succeeded beyond my expectation. I have continued the use of them since, introduced the practice into the clinical ward, and used them in every typhus with the greatest degree of certainty. This application has been much confirmed, though it did not take its rise there. This has almost superseded the use of blisters to the head, which have their inconveniencies.

The effects of these topical blisters depend, 1. On their stimulus. The temples are very sensible, as the patients complain much of the pain of blisters applied there. It is near the part affected, and communicates directly with the nerves of the eyes. If the pain arises from the nervous system alone, nothing is more proper than nervous counter-irritation to relieve it, as the nervous system is but rarely capable of suffering two pains at

at once. In this way all rubefacients become antispasmodics.

2. On the evacuation produced. The external and internal vessels arise from the same source, often communicate through the cranium, and always by means of the arteria orbitalis. Hence, if the headach arises from a plethoric state of the brain, it must be cured by the depletion which follows. Hence this application, and a running kept up for several days, by issue-ointment, is the most successful remedy in obstinate ophthalmias.

Fomentation of the legs. This practice, Dr. Home informs us, was first introduced, so far as he knows, by the regimental surgeons of the army in Flanders, in the year 1742-3, and was much used, at that time, by all of them with success, in a typhus. Since that time it has become a common remedy at Edinburgh. The author relates seven cases confirming the utility of this practice.

‘It seems (he observes), to dispose much to sleep. It disposes, also, to a moisture of the skin, which will be useful when it is dry; but which may be hurtful, in a disposition to symptomatic sweating. It must be of greatest use when the tongue is dry.

‘Its effects, however, must depend much on the degree of warmth. If the heat is within 100 deg. of Fahr. therm. it will stimulate less, and relax more. If above that, it will stimulate more, and relax less. The fomentation was tried when the heat was not above that of the human body, and the pulse became fuller, not quicker. But the heat should be greater, that it may, when applied in the typhus, stimulate more, as the chief use of it is to raise the pulse.’

Camphor has been recommended and used in the typhus; but Dr. Home is still dubious with respect to the salutary effects of it in this disease.

Dr. Home next institutes a comparison between the effects of tartar emetic and James's powder, in the typhus; and from the experiments made to elucidate this subject he draws the following conclusions:

1. In thirteen cases of typhus, where tart. emet. was given, two were cured by it, one relieved, and ten received no benefit. That is, indeed, but a small proportion of the successful to the unsuccessful cases, and shows, that it is not so beneficial in this fever as in others, in which it oftener succeeds. In eleven, where pulv. Jacob. was given, ten were cured, and one died; that is a very great proportion of cases where it succeeded, to those where it did not succeed, and shows great febrifuge powers in that medicine. On comparing, therefore, the two medicines, James's powder appears to be a more valuable remedy in the typhus than tart. emet.

2. The effects, especially the evacuative, of tart. emet. are stronger than those of James's powder. The tart. emet. generally vomits, often purges much, produces a moisture, and sometimes sweating. It purged in seven of the thirteen cases. But the

the effects of James's powders are much gentler. In two cases only it vomited; in two only it purged, and generally was attended with a gentle moisture. It commonly produces a calmer state, and sleep, which the tart. emet. seldom does. It often relieves the headach. These very different effects are not to be attributed to a greater proportional dose of tart. emet than of James's powder; for, in three of the cases, the former medicine produced no observable effects; and a third of a grain, after many trials, is the quantity I can most rely on to produce any sensible effect on the stomach. Besides, the doses of James's powder, exhibited in the preceding experiments, are much greater than generally given here.

3. From the effects of the two medicines, as above stated, we may, perhaps, see the reason, why tart. emet. is not so successful in the typhus, as in the synochus; nor so useful in the former disease as the pulv. Jacobi. That fever, especially in its progress, becomes worse after evacuation. I have seen purgatives, clysters, and gentle sweating, hurtful in it. It can be no surprize, then, that a medicine, such as the tart. emet. which evacuates by the belly and skin so powerfully, should produce no good in the typhus, or rather that it should do hurt. This is strongly verified by the above cases. In Exper. XXXI. where it sweated most, the patient died. In none of the cases where it purged, did it do service. In Exper. XXIX. while it produced a nausea, it relieved. After the purging came on, the fever increased. I am always obliged to mix laud. liq. with it, or to give it up when it has such an effect. In the only two cases where it was of use, it produced nausea and moisture in one, and gentle vomiting and moisture in the other. Tart. emet. acts more on the intestinal canal; James's powder more on the skin. If the cure depended on puking, as in many diseases of the lungs, intestinal canal, &c. if we wished to make a sudden and violent stimulus on all the organs of evacuation; we should use the tartar. emetic. But in delirium, want of sleep, loose or irritable belly, James's powder ought to be preferred.

4. As to the quantity of tart. emet. given for a dose, it may be either 1-4th or 1-3d of a grain. The former often produced no effect on the stomach, so that 1-3d was always used for a dose. In giving James's powder, I choose to begin with five or six grains in the form of a bolus, thrice a day, as less than that quantity can produce no visible effect, and more may operate too strongly. The dose may be augmented afterwards gradually, until it produces some sensible effect on the stomach, intestines, or skin, which it does generally when 10 or 12 gr. are given. I have often increased the dose to scrup. i. in inflammatory cases; but we can rarely go so far in the typhus, as, in that disease, the intestines are more irritable.

5. As to the time of continuing both, we have no general rule to determine us, but their effects. If these are good, the

medicine must be continued till the fever goes off, or a crisis appears. In two cases the tart. emet. was continued for eight days. Its effects are generally produced sooner. If it is attended with any evacuating effects, that length of time may debilitate too much, and suspend the use of other medicines, we may allow a longer time to James's powder, as its effects are more gentle, and as it seems, from these cases, to require longer time.

6. It is difficult to settle the mode of operation of these two medicines. But we can, from the above facts, say negatively, that they do not cure from evacuation; as, in two of these cases where James's powders succeeded, the patients slept only better, without any sensibly increased evacuation. The same fact occurs every day in the use of tart. emet. We can say further, that even the evacuations produced do not arise from any nausea; as, in the above cases, evacuation by the intestines and the skin was often produced, without any preceding nausea. This likewise frequently occurs. Do they act by a general stimulus? This is probable, from their general evacuating powers; from their being hurtful in the spasmodic state of fevers; from their being most successful when the exacerbation of fever is over; and from being most useful, when the pulse is just below the natural standard, with regard to weakness.

Dr. Home's experiments on the typhus tend to ascertain the advantage of opium, which he thinks is more to be depended on than camphor, castor, or sal sedativum Hombergii. The last of these he has often tried, and never but once found it succeed; besides, in his opinion, it seems too antiphlogistic for such a state.

The petasites, or butter-bur, having been used with success in Muscovy, in a malignant fever, Dr. Home made trial of it in the typhus, but it produced no sensible effects.

The third section treats of the pleuritis spuria, or bastard pleurisy, where we meet with the most judicious practice, but no new experiments.

The subject of the fourth section is the puerperal fever, concerning which Dr. Home observes, that we know little of its nature, and still less of the proper method of cure. Nor is this to be wondered at, when we consider the opposite theories that are maintained respecting the cause of the disease.

[To be continued.]

ΦΥΣΙΟΛΟΓΙΑ: or, the *Doctrine of Nature*. By Thomas Frewen, M.D. 8vo. 6s. boards. Bew.

TO treat of beaten subjects in a new and agreeable manner is the most successful expedient to attract attention. The author of the volume now before us appears to have aimed at this

this object; but we are sorry to observe, that he seems to have mistaken an affected peculiarity for novelty. The prefixing of a Greek title to an English work, is a piece of pedantry that has long since been exploded by the literary world. This, however, is not the only singularity with which, even at the beginning of the work, we are presented by Dr. Frewen, who appears to be desirous of letting his readers know that he is also conversant with the other of the classical languages. He entitles some prefatory observations in English, ‘*Epistola auctoris ad amicos suos in Re medica honorandos*;’ and he also concludes them with the following scrap of Latin:

‘*Amici!*

‘*Estote, ergo, et astuti, ut serpentes; et sinceri, ut columbæ.*”

Ex SEBASTIANI CASTELLIONIS Interpretatione.

‘*Paginis his sequentibus, Viri honorandi, si quid errati accidet, condonetis velim; quoniam, ut optimè docet vates VENUSINUS, Art. Poet. v. 351,*

‘*Non ego paucis*

‘*Offendar maculis, quas aut incuria fudit,*

‘*Aut humana parum cavit natura.—*

‘*Et opere in longo fas est obrepere somnum.*”

‘*Quo si me dignabimini et favore, nihil amplius orem, qui sum, Viri dilectissimi,*

‘*SERVULUS VESTER HUMILLIMUS.*’

Notwithstanding those singularities, we are far from considering the treatise as a useless production; for it contains a plain and concise system of physiology and the practice of physic; the latter of which, however, is too general for conveying a perfect knowledge of the science. The following account of the cachexy may serve as a specimen.

‘This disease takes its origin from a foulness of the stomach, and viscera, creating a vitiated temper and disposition in the nutritious juice, a great debility of the solids, and a stagnation of the fluids; whence a bloating of the fleshy parts, with a paleness and lividness of the complexion, a leucophlegmatia, and anasarca.

‘It most frequently attacks persons of a phlegmatic habit, and more commonly women than men; as well on account of their softer texture, as of the frequent disorders which the irregularity of menstruation often occasions. A sedentary course of life, unwholesome food, crapulas, immoderate hæmorrhages, and chronic fevers, are the most frequent causes of this distemper.

‘There

* There is no disease more readily known than this, as none has such obvious and distinctive symptoms. The face, hands, feet, and legs, are always bloated, and swelled beyond their natural dimensions; the natural heat of the body decreases, and there is an evident and actual sensation of cold in the parts. This is attended with an universal languor, and anxiety of mind, and a painful weakness in going up steps, or walking up hill. The appetite is very uncertain, and loathings of food are very frequent; and, after eating, all the symptoms of a bad digestion; as tensions and oppressions of the stomach, and flatulencies. The bowels are in a very uncertain state, sometimes remaining costive for a long while together; and at others, throwing off the food undigested, in the manner of a lientery. The patients have always a great propensity to sleep, but find no refreshment by it. The urine is but small in quantity, sometimes red, and sometimes pale; the pulse languid, and weak; and the blood is pale and thin, and abounds in serosities: difficulty of breathing, heats and flushings at times, and the head always disturbed, and not unfrequently vertiginous, and violently painful; and œdematous tumors appear on the feet when the patient is standing up, but disappear again when he lies down.

* The general method of cure must be by correction of the vitiated humours, a reaseration of the viscera, and an evacuation of the humours when thus prepared for it; and, finally, a restitution of due tone to the solids.

* The patient should be treated at first with resolvents, and digestives, such as the tartarum vitriolatum, and absorbents sated with acids, as crabs eyes with lemon-juice; and with aperient decoctions of guaiacum, sassafras, &c. and either during the time, or afterwards, evacuants are to be given. If the improper treatment of a fever has been the occasion of this malady, the mild alexipharmics are to be given at times; and when an obstruction of the menses is in the case, the time when they are expected is to be carefully regarded, and emmenagogues, and baths for the feet, are to be ordered at those periods. When obstructions of the hæmorrhoidal discharges are the case, then leeches should be applied to the hæmorrhoidal veins: and if the disease has arisen from long-continued hæmorrhages, then analeptics are to be trusted to, with very gentle correctives, for fear of exciting new commotions in the blood; in these cases, bleeding in the arm is sometimes found necessary. But, after all, "*Cachectici, quo lenius tractentur, eò citius curentur.*"

FOREIGN

The Elements of Beauty. Also, Reflections on the Harmony of Sensibility and Reason. By J. Donaldson. 8vo. 2s. sewed. Cadell.

NO species of disquisition being more difficult than those which relate to the operations and affections of the mind, it is not surprising that the subject of this treatise should have excited great diversity of sentiment among metaphysical enquirers. Accordingly, various opinions have been entertained respecting the principle on which the perception of beauty immediately depends. Of these Mr. Donaldson takes a cursory view in the introduction.

‘ The common error (says he) of most of our modern writers on beauty has been, that they have supposed all things, in order to appear completely beautiful, subject to one fixed principle relative only to sense; such as, shape or proportion. Books have been written in support of uniformity and variety; terms comprehending the nature of all things, rather than containing a description alone of what is beautiful: others, to persuade us in favour of softness and smoothness, and of a serpentine line of beauty. Propriety has also been assigned as the cause of beauty: but, since there are many things which strike us as beautiful before we discern their usefulness, propriety can at best be admitted a concomitant, not an efficient cause, of beauty. Concerning matters of taste, we appeal to the feelings of the heart, rather than to the abilities of the head. Taste prevents judgment, and is more beholden to sentiment than to experience. There is, however, a perfect agreement between right reason and true taste: they are reciprocal tests of each other’s validity; since we are not satisfied that such things please, but are apt to inquire into the causes and effects of this pleasure before we allow its authenticity. This has led many to believe, that beauty depends on propriety or fitness; tho’ it must be confessed, a toad is as fit for the purposes of its nature as a turtle-dove: and we may remark of artificial ornaments, that they are mostly of little or no utility. Neither is beauty itself the same with goodness; but rather what is pleasing to sense, associated with an expression of goodness. To define beauty by softness and smoothness, and the doctrine of mere lines, is reducing it to the notion of simple sensation; but surely one may see and hear, without the perceptions of beauty and harmony peculiar to delicacy of sentiment? For whatever beauty we may perceive in the subordinate objects of sense, it must be confessed, it is an expression of the finer passions, to which we owe the highest pleasures of beauty. And as it is the social or communicative principle which raises our enjoyments so far above the pleasures of other creatures, so it is the visible signs appropriated by nature to this principle, which render the human body superiorly beautiful.’

In the first section of the Elements, the author treats of the general subject; observing, that the qualities of objects, so far as they relate to beauty, are either such as most clearly excite perception or life in the senses; or they are composed of these,

and somewhat expressive of life or sensibility. He remarks, that as the natural love of life, or the consciousness of existence, is the foundation of all animal pleasure; so the first and simplest of our sensations, and of which our primary ideas are chiefly compounded, are light, sound, and motion. Their opposites, darkness, silence, and rest, are consequently expressive of horror, on account of their similarity to the privation of sight and of hearing, or to the extinction of those perceptions which principally constitute the simple idea of animation.

This ingenious theory the author elucidates in several subsequent sections, where he traces it under the different perceptions of light, sound, motion, assimilation, and contrast.

In the seventh section, the author acutely observes, that though the simple ideas of horror be immediately borrowed from the privations of sense, it is otherwise when its images are personified. In this case, says he, violent motion, and loud noise, succeed to rest and silence.

The eighth section investigates the principles of character and expression; and the ninth, that of gracefulness.

Through the various sections above mentioned, the author traces the progress of beauty, from its beginning in the senses to its second source of perfection in the mind, both centering in the consciousness of life or sensibility; and from the whole he concludes, that the relish which mankind has for true beauty, is in proportion to the clearness of their moral perceptions, or, in other words, to their love of goodness. This theory is not only ingenious and well imagined, but strongly supported by a variety of concurring arguments deduced from abstract reasoning.

To the *Elements of Beauty* are annexed, *Reflections on the Harmony of Sensibility and Reason*. This may be considered as a sequel of the preceding enquiry, and is conducted in the same philosophical manner.

The pleasures attending virtue (says the author in the introduction) are, first, the immediate satisfaction we enjoy in contributing to the happiness of others, virtue in this case being its best reward; not that it bestows because it receives, but that it receives because it bestows, as a luminous body is yet more enlightened by the reflection of its own splendor. Secondly, the pleasure we receive from the approbation of the world, or rather of that part of it whose applause we esteem, the pleasure proceeding from what is commonly called the love of fame. — Selfishness is that contracted sense of pleasure which excludes every idea of social enjoyment. It is a mere abuse of words to call that selfishness, which includes the happiness of others; since, in the strict idea of a self, there is but one included.

True happiness flows from the first-mentioned principle, and is the enjoyment of pleasure by reflection, the pleasure of pleasing those

those we love, or the still more extensive pleasure of contributing to the happiness of all mankind. The first and second of those motives are indeed assisting to each other; for what can be more pleasing than self-applause when confirmed by the approbation of the good? But those who are actuated merely by the love of fame, are far more numerous than those who first consult the approbation of their own hearts, and who esteem the applause of the many, not altogether for its own sake, but as it accords with the voice of reason; while he whose feelings teach him to distinguish between the good and the evil of moral action, will also have a choice in the rectitude of external applause, always preferring the commendation of the few who bestow it on real merit, to the voice of the vulgar, which is determined by caprice or by accident.

‘But what shall we say to such as place their ultimate contentment in selfishness and sensuality, whose sympathy is so narrowly confined, that they enjoy no pleasure from participation? or to those that are so far depraved, as to be deterred from actions hurtful to themselves and to their fellow-creatures, by no other than the basest of all motives, the dread of punishment? Were it possible to persuade mankind, what is their chief interest here to know, that to assist the good endeavours, and to sympathize with the weaknesses and necessities of each other, yields an enjoyment far superior to any that is of a mere selfish nature, there would be little occasion, in a moral view, to threaten the infliction either of temporal or eternal punishment. Indeed it seems almost sufficiently just, if there be any totally destitute of humanity, that such, from their dulness, are deprived of the most elegant and exalted felicity.

‘Self satisfaction, it must be confessed, is an object of pursuit in all; but ambition and avarice embrace the shadow for the substance, the means of good for good itself. The vainly-ambitious place their chief happiness in fame, ignorant of what should go before; the avaricious in fortune, equally blind to the blessings that should follow. To employ every gentle method, therefore, of extending this principle of human sympathy; to improve our most delicate feelings, and give to the soul a more tender touch of all that is endearing to humanity, by exercising it in the speculation and practice of ingenious virtue, is the great purpose of moral precept and of sound philosophy.’

Mr. Donaldson illustrates the harmony of sensibility and reason through twelve sections, in which he treats of sensibility; taste and genius; poetry, painting, and music; love and friendship; courage and honour; conscience; sincerity; passion; temperance; wisdom; power; justice and mercy.

Those two treatises are evidently the production of a person of genius. They discover fine taste, united with a penetrating understanding; and sensibility, animated by the purest philosophical sentiments.

FOREIGN ARTICLES.

Försök til et biographiskt Lexicon öfver namnkundige och lärde Svenske. Män. af Georg Gezelius: or, An Essay of a biographical Dictionary of celebrated and learned Swedes.—By George Gezelius. Part I. A—H. 8vo. Stockholm, Upsal and Abo. (Swedish.)

IN this interesting and entertaining work we meet with a great number of eminent deceased Swedish statesmen, military commanders, learned men, artists, and patriots, who have flourished since and during the reign of Gustavus I. or the year 1521, to the beginning of the reign of Gustavus III, or the year 1771.

Both the nature and degrees of the merits of the great number of persons here introduced, must indeed be very various: yet the names and lives of Adler Salvius, Jonas Alstromer, Andreas Laurentius, Mess. Banners, Benzeli, Bielkes, Bondes, Brahes, Bromel, Browallius, Celsii, count Dahlberg, Dalin, de la Gardies, Eckstroems, Elvius, Flemings, Grills, Hiorter, Horn's, Harle-mann, Hiærne, &c. will not only interest Swedes, but foreigners also.

That all these lives are not equally well written, may be easily supposed and accounted for from the very unequal nature of the memoirs from which they have been drawn up; and which have been carefully and distinctly noticed at the end of every life.

Thus, in writing the lives of noble personages, Mr. Gezelius has availed himself of Stiernmann's Collections; in recording those of clergymen, he has consulted Rhyzelius's *Episcopia Sveo-Gothica*; in commemorating physicians, professor Bergius's *Literary Endeavours*; and in later times, with regard to the deceased fellows of the Stockholm academy of sciences, the Commemoration Speeches, pronounced in that academy.

As this biography is designed for a cheap and popular work, and has in fact been encouraged and honoured with a very numerous list of subscribers, a very great number of lives was to be compressed in a very few volumes in octavo: its style is therefore concise yet sprightly; and the narrative enlivened with a variety of private and characteristical anecdotes. In judging of the nature and merits of enterprizes of several active personages, the biographer has sometimes displayed more candour than rigorous justice.

Several great and good features in the Swedish national character, will here often strike strangers. That liberality of sentiment with which merit and talents were so often noticed and rewarded, in persons of low birth and extraction; who were often raised to the very first places and honours in Sweden: for instance, the Swedish senators James Gyllenborg, Ehrenpreis, Cedercreuz: many persons of eminent merit were ennobled, honoured with orders, with medals, with solemn burials, and panegyrics; and lately, the celebrated historian Dalin, the mathematician Klingenstierna, the physicians Linnæus and Rosenstein. The same liberality of sentiment is also evinced by the frequent intermarriages of the nobility and citizens.

Nor is the inclination of the Swedes for distant and dangerous voyages and travels less apparent; as those of archbishop Henry Benzeli, of Olof Celsius, of the presidents Carleson and Hoepken, and

and of Dr. Hasselquist to the East, and Dr. Grimm to the East-Indies.

Messieurs De Geer and Grill, have immortalized themselves by their uncommon liberality and patriotism, in assisting the kingdom, in its greatest emergencies and distresses with their fortunes.

Mathematics, philosophy, Swedish history, poetry, natural history and oeconomy, appear to be the favourite studies and pursuits of learned Swedes.

Changes in religion are extremely rare in Sweden. Some striking instances, however, have happened besides that famous one of queen Christina; a Swedish count, Nils Bielke, became a senator in Rome; and one John Guldenblad, was made father prior at Vienna, and in 1715, confessor to the emperor.

To this first volume a second and third will be added, and to the whole, in due time, the necessary supplements.

L'Euphrate et le Tigre; par Mr. d'Anville, premier Géographe du Roi, &c. &c. 1 Vol. Quarto, of 160 Pages, with one Map. Paris.

A Very learned and accurate illustration of the theatre of some of the greatest transactions and revolutions in Asia; by which great light is thrown on the retreat of the ten thousand Greeks; on the route of the Younger Gordian along the Euphrates to the place where he was assassinated by the treachery of Philippus; on the expedition of Trajan, and Julianus; on the Stathmi Parthici of Isidorus of Charax; on the provinces of the Parthian Empire; on the kingdom of Osroene, called by its Grecian conquerors Mygdonia, and its capital Orsa, alias Edeffa, and Antiochia; on the different names of Mesopotamia; on the country Barhalissus, mentioned by Xenophon; on Thapfacus; on the Barbaricus Campus, noticed by Procopius, and a town called Zenobia, and now Zelebi; on Palmyra, or Tadmor; on the important city of Nesibis or Nesbin; in short, on the whole course of the Euphrates, and its navigation; and the relations of many ancient authors and modern travellers in the parts in question.

From the Euphrates he proceeds to the Tigris, which he, with the same conciseness and accuracy, traces from its source, through its whole course, and all the remarkable places bordering on it.

He concludes his work with an account of Babylonia; and especially of the cities of Babylon, Seleucia, Ctesiphon, and Bagdad; and of the course of the Pasitigris, formed by the union of the Euphrates and Tigris, to the Persian Gulph; of the city of Basra, the canal of Bassora, and some other canals, and of the mouth of the Tigris.

FOREIGN LITERARY INTELLIGENCE.

Elemens d'Agriculture de M. Duhamel du Monceau. Nouv. Ed. corrigée & augmentée. 2 vols. 12mo, with Cuts. Paris.

THESE Elements are the result of most accurate experiments made during a great number of years, in most provinces of France. They have been highly and generally approved, and gone through many editions; and may be considered as a national and classical work.

Zur Geschichte Simsons; or, on the History of Sampson, by J. C. W. Diederichs. Part III. Gottingen 8vo. (German.)

After having in the first and second part considered, and attempted to elucidate several instances of Sampson's strength and heroism*, M. Diederichs now proceeds to take a view of the whole history, from the character of that remote age. He finds that the whole of that history, from his birth to his death, consists of extraordinary and surprising events; and freely confesses that though some of these relations may, by means of a more intimate acquaintance with the East and its languages, be placed and accounted for in a more natural light; yet there are still several great difficulties remaining. In order, therefore, to remove or avoid these, he observes, that we ought to judge of the whole history of Sampson, not by our own modern ideas, but by those of the ancient Hebrews. These, like other ancient nations, had their heroic ages; and heroes whose fame was preserved down to later times by oral tradition. Since, therefore, writing was not then known, and since all their heroic achievements could be only recorded in songs, and oral traditions, these admired achievements necessarily have been liable to be exaggerated from age to age, and at length to be transformed either into miracles or fables; and thus he accounts for the striking likeness of the Hebrew Sampson to the Grecian Hercules, and many other heroes; proceeding from the same source, viz. popular reports and tradition.

Idea Astronomiæ, Honoribus Regiæ Universitatis Budensis dicata, a Jo. Nepom. Sajnovics, Art. L. L. & Philos. D. &c. 8vo. Buda, or Ofen, in Hungary.

A short historical essay, occasioned by the late establishment of an astronomical observatory at Ofen. The first observatory was established at Tyrnaw, for the use of that university; the second, by the bishop of Erlaw, Charles, count Esterhazy, of Galantha; the third is that now settled at Ofen, where M. Francis Weiss is first astronomer, and M. Sajnovics his assistant; who, in this tract, gives a plain and particular account of the use and purpose of astronomical observations: and does not think three observatories too many in so large a kingdom, where, besides the university, there are four academies, and thirty-nine gymnasia; and among nations long distinguished by their bravery, who now bid fair, under the present government, soon to rival other nations in point of learning, taste, and arts.

Æsthetica, sive Doctrina boni Gustus, ex Philosophia pulchri deducta in Scientias et Artes Amœniore, Auctore G. Szerdahaley, Archi-Dioecesis Strigonienfis Sacerdote, in Regia Universitate Budensi Æsthetices Professore Publ. & Ordin. &c. 2 Vol. 8vo. Ofen, in Hungary.

The first volume treats of taste, and its history; of the nature of the beautiful, and its constituent parts; of propriety and costume; of simplicity and variety; of grace and gravity; of grandeur and sublimity. The second, of the display of beauty; the mixture of light and shades, and its results; of novelty, and of all sorts of tropes and figures; of ridicule, wit, and humour: and concludes with an enquiry into the nature of the passions; the imi-

* See Crit. Rev. vol. xlix. p. 465,

tation of nature, and the mutual relation and connections of polite arts and polite learning.

The author's diction is elaborate, and evinces his familiar acquaintance with the classics; and the frequent and apposite examples with which he has illustrated his precepts, are a very valuable part of his work.

Recueil des Sceaux du Moyen Age, dits Sceaux Gothiques. 4to. Paris.

Though Gothic seals are no very brilliant objects of enquiry, they are not entirely useless, as they furnish many lights for history, and for the elements of heraldry.

The present collection exhibits, in the three first plates, the seals of the first French kings; the three next, those of the dukes of Burgundy; the two following, those of the counts of Burgundy, or Franche Comté. Three other plates exhibit the seals of the town of Burgundy, and some coins of the dukes. Four plates belong to the thirteenth, seven to the fourteenth, three to the fifteenth, and two to the sixteenth and seventeenth centuries. The author might easily have increased this collection of plates, and incumbered, and perhaps sunk it, with minute and voluminous explanations; but he has prudently left his reader to consider and study for himself such of these pieces as may happen to interest him most.

Vie d'Etienne Dolet, Imprimeur à Lyon, dans le seizième Siècle; avec une Notice des Libraires & Imprimeurs Auteurs, que l'on a pu decouvrir jusqu'à ce Jour. 8vo. Paris.

Dolet became famous by his misfortunes. He was born about 1509. Amelot de la Houssaye, who has compiled many spurious anecdotes, says, that Dolet was a natural son of Francis I. and a certain lady of Orleans. Dolet devoted himself to study, and chose the printer's profession.

He seems to have been vain, arrogant, quarrelsome; often involved in literary and religious disputes; and was often imprisoned. He was at last taken in custody for a translation of a dialogue of Plato, in which he had inserted the words, 'After death you shall be no more.' He was found guilty, and convicted of being a relapsed atheist, and condemned to be hanged and burnt. This severe sentence was executed at Paris in 1546.

The Notice des Libraires & Auteurs, mentioned in the title, and subjoined to Dolet's life, is a very short and imperfect performance.

Oeuvres de Blaise Pascal. 5 vols. 8vo. Paris.

Many of the works of this great genius, and famous writer, having become exceedingly scarce, and some having never yet been published, a celebrated academician has obliged the public with an edition of this interesting collection; and a preliminary discourse of 120 pages, on the Life and Works of Pascal; on the State of Geometry in 1650; and on the Origin of the Disputes concerning Jansenism.

Memoires Philosophiques du Baron de —. Sec. Edit. corrigée et augmentée. 2 vols 8vo. Paris.

A pious work by Abbé de Crillon, whose zeal for the defence of the Roman Catholic religion needs no encomium, since it has been amply rewarded by a complimentary breve from the holy father at Rome.

MONTHLY CATALOGUE.

P O L I T I C A L.

A Memorial most humbly addressed to the Sovereigns of Europe, on the present State of Affairs between the Old and New World. 8vo. 2s. 6d. in boards. Almon.

THE purport of this Memorial is to evince the many natural advantages, chiefly in point of commerce, which America enjoys over the maritime states of Europe. From this consideration the author endeavours to persuade his readers, that all the efforts of Britain can never prove effectual for restraining the progress of America to a great and independent empire. Both the prognostication and arguments have been repeatedly urged during the present contest.

An Essay on Constitutional Liberty. 8vo. 1s. 6d. Dilly.

The author of this ingenious Essay investigates, with precision, the foundations and nature of civil liberty, as fixed by the British constitution; exposing at the same time the falsehood of those ideal principles of liberty, which have been maintained by some mistaken political writers, and some inconsistent declaimers in parliament. His reading and reflexions on the subject are accurate and extensive; and through the whole enquiry he discovers great force of argument.

Letters to Caius concerning the Times. 8vo. 1s. 6d. Macgowan.

The greater part of those Letters has been formerly published in a daily paper. The collection consists of thirteen, several of which appear to have been written under the alarm occasioned by the late tumults. In general, they are of the declamatory kind, and bear evident marks of the author's prejudice against administration.

An Address to the Hon. Admiral Augustus Keppel. Containing Candid Remarks on his Defence before the Court-Martial; to which are added Impartial Observations on the late Trial and Acquittal of Vice-Admiral Sir Hugh Palliser. With an Explanation of Sea-phrases. And a Letter to the Monthly Reviewers. By a Seaman. The Third Edition. To which is added a Supplement, containing the Substance of Eight Letters to the Right Hon. the Earl of Sandwich, two to Sir Joseph Mawbey, and three to Admiral Pigot; with a concluding Letter, addressed to the Right Hon. the Earl of Sandwich. 8vo. 3s. Nicoll.

We formerly observed, concerning this Address *, that the author's animadversions on admiral Keppel's conduct appeared

* See Crit. Rev. vol. xlvii. p. 387. vol. xlix, p. 230.

to carry with them great force. To the present edition is subjoined the substance of three Letters to admiral Pigot, relative to the censure which he passed on sir Hugh Palliser in the house of commons. The author vindicates the behaviour, and asserts the merit of the last-mentioned officer with irrefragable arguments: and we cannot but highly applaud both his love of justice, and zeal for the national honour, when he enforces the expediency of again calling forth that gallant admiral to the service of the state.

An Essay, shewing the extreme Ignorance or Malice-prepense of the late Rioters and Patrons. 4to. 6d. Kearsly.

The author of these Letters, though not an elegant writer, appears to be a well meaning apologist for the Roman Catholics; whose principles he endeavours to vindicate from the reflexions thrown upon them by the members of the Protestant Association.

A View of the Present State of the Dutch Settlements in the East Indies. 8vo. 1s. 6d. Robinson.

This pamphlet contains a circumstantial account of the possessions, government, trade, navigation, &c. of the Dutch in the East Indies. It appears to be written by a person thoroughly conversant with the subject; and from the representation he gives, it is evident that the prosperity of the Dutch in those parts is hastening fast to its dissolution. Corruption, oppression, and weakness, seem to prevail in every department.

P O E T R Y.

The Candidate; a Poetical Epistle to the Authors of the Monthly Review. 4to. 1s. 6d. H. Payne.

The anonymous author of this Poetical Epistle is, it seems, an unfortunate gentleman, who having long laboured under a *caecities scribendi*, humbly requests the advice and assistance of Dr. G—, and his brethren of the faculty, concerned in the Monthly Review. The patient, it is observable, takes no notice of us Critical Reviewers, though we have been pretty famous for eradicating disorders of this kind. When the disease, however, increases, as it probably will, there is no doubt but we shall be called in. In the mean time, though we have received no fee, we shall (like the noble-minded physician to a certain news-paper) give our advice *gratis*. Temperance in this, as in almost every other case, is the grand specific, we shall confine our prescription, therefore, in a very few words; viz. *Abstine à plumâ & atramento*; a safe, an easy, and we will venture to add, an infallible remedy. For the too visible symptoms of this poor man's malady, we refer our readers to the poem, where he says,

'We write enraptur'd, and we write in haste,
Dream idle dreams, and call them things of taste;
Are seldom cautious, all advice detest,
And ever think our own opinions best.'

If these are not marks of what we call the incurable METROMANIA, we know not what are. He then breaks out into the following mad questions:

' Say, shall my name, to future song prefix'd,
Be with the meanest of the tuneful mix'd?
Shall my soft strains the modest maid engage,
My graver numbers move the silver'd sage,
My tender themes delight the lover's heart,
And comfort to the poor my solemn songs impart?'

To which we answer, No, no, no.—I grant it true, says our distracted Bard,

' that others better tell
Of mighty Wolfe, who conquer'd as he fell,
Of heroes born their threaten'd realms to save,
Whom fame anoints, and envy tends whose grave.'

Instead of, Whose grave envy tends. This, we are afraid, is a bold ungrammatical transposition, which even the *licentia poetica* can never excuse, any more than it can the following, where he says, others can better tell,

' How Spanish bombast blusters—they were beat,
And French politeness dulcifies defeat.

When he was young, he informs us,

' No envy entrance found,
Nor flattery's silver'd tale, nor sorrow's sage.'

Sage, we suppose, is meant for another epithet for *Tale*, but surely this is a strange kind of *subintelligitur*, and our author, we believe, has no authority for it. Pretty early one morning, the Muse tells us,

' The vivid dew hung trembling on the thorn,
And mists, like creeping rocks, arose to meet the morn.'

How *mists* can be like *rocks*, and what is meant by *creeping* ones, in particular, we cannot comprehend. Still less are we pleased with the unintelligible expressions of *shrouds well shrouded*, and *Hermes's own Cheapside*; nor are we fond of such compound epithets as, *woe-taught*, *fate-lap'd*, *song-invited*, *pine-press*, *virtue-scorn'd*, *croud-befitting*, &c. Whatever this writer may plead in his own behalf, we cannot entirely acquit him of pride, when he says,

' My song
Shall please the sons of taste, and please them long.'

Though he is afterwards modest enough to add (speaking of himself),

' Faults he must own, tho' hard for him to find.'

Hard, however, as it is for *him*, faults may possibly be found by *others* in this poem. For our own parts, we cannot but be of opinion, that if this *Candidate* (which we suppose is his intention) sets up for the borough of Parnassus, he will most probably lose his election, as he does not seem to be possessed of a foot of land in that county.

Music

Music in Mourning: or Fiddlestick in the Suds. A tragic-comic, poetical Burlesque, neither in Prose nor Rhyme 4to. 1s. Faulder.

Who would have thought so worthless and insignificant a creature as Dr. Fiddlestick would ever have crept up into such consequence in the world, as to become the subject of a poem, which, with some humour, and in tolerably good Miltonics, describes the grief of all parties, occasioned by the departure of the doctor to Petersburg!—We will not pretend to point out who this Fiddlestick is: our readers must suppose he is some great and learned man, whose absence, according to our poet, is universally regretted. Let us hear a little of our bard's pathetic lamentations on this melancholy occasion.

' But see! the mourners come! slowly they march,
In mock-procession, the piazzas round,
Where he was daily wont to bounce and strut,
And vainly boast of magisterial pow'r.
"Ev'n butchers weep," and most sincere their woe,
For they lament the loss of bills unpaid;
Bills long as taylor's, now of utmost use,
To save th'expende of handkerchiefs most clean.'

' He's gone to wade the Baltic's ruffled sea,
And stretch through Finland's gulph to northern climes,
Where, for a while, at Petersburg's dull court,
His trifling tricks may please.—There let him stay;
There may he e'er remain!'

In this wish all who know any thing of the coxcomb here alluded to will most sincerely join. To those who are entirely unacquainted with him, this little poem, though not ill-written, must appear uninteresting.

The Casile of Infamy. A Poetical Vision. In two Parts. 4to. 2s. 6d. Bew.

A kind of political pamphlet in verse, very tedious and unentertaining, full of malevolence, abuse, and scurrility, on almost every well-known character that has figured in public affairs for some years past. The reader will meet with a large portion of severe sarcasm, violence, and asperity in every line: but, luckily for the persons cauterized and scarified, not a grain of wit, humour, or poetry throughout. That the author (who threatens us hard in his notes) may not have any reason to condemn our want of candour, or say that we cry down his wares without shewing them, we shall present our readers with a short specimen of his style and manner; and for this purpose, as he is very fond of drawing characters, we will give one of them, which runs thus:

' Next, sleek Sir Grey, when slabb'ring North blurts jokes,
With wonder notes his lordship's Attic strokes;
Fans him, like Gnatho, with soft Flatt'ry's gale,
Gives him apt hints for speeches by retail;

Mimics

Mimics his master's follies in all shapes,
 And thrives by those absurdities he apes;
 With parasitic patience seems to sit,
 Charm'd by his lordship's common-place of wit;
 In a choice manual digests his puns,
 And circulates them with a laugh that stuns.*

Surely there is not merit in these lines sufficient to countenance or authorize the magisterial and self-sufficiency assumed by this mock Juvenal, who attacks all ranks and degrees of men, without mercy. Observe, good readers, how elegantly and genteelly he speaks of the clergy.

• While right divine to priestcraft will allow
 Full scope, to right divine these Aarons bow;
 The better half of all dominion's theirs
 By lot; the rest to crowns the mitre spares.
 In sov'reign rule priests merit the first place;
 For Heav'n (they say) has founded pow'r on grace.
 All grace is lavish'd on the crozier'd tribe;
 Who then shall dare their pow'rs to circumscribe?
 While on the necks of princes priests can tread,
 Under themselves they grant their king the head:
 With his their sacred suffrages accord,
 While he endures these claimants in the Lord;
 But, shou'd he once dispute their holy sway,
 These saints throw meekness, and her mask away,
 And like true Doegs, damn, torment, and slay. }

Can any thing be more flat, dull, and prosaic, as well as illiberal and unjust? and yet our author thinks himself a phoenix, and wonders that we should rank him among the * *vulgus avium*.

We will not trouble our readers with any more quotations from this contemptible performance, which we shall leave to sink into oblivion. We are only sorry that so poor an architect should be so fond of building † *temples*, which in a very short time must moulder into ruin,

• And like the baseless fabric of a *vision*,
 Leave not a wreck behind.*

An Elegiac Ode to the Memory of David Garrick, Esq. 4to.
 Printed at Cambridge, by Archdeacon.

These compliments of condolence, sent to the public on the death of Mr. Garrick, though extremely well-meant, come rather of the latest; and as they bring nothing with them that has not already been said over and over on the same subject, might as well have still remained locked up in the author's bureau. As the writer's passion, however, for elegiac odes, seems to be strong and irresistible, we would recommend to him, as good

* See Critical Review, vol. xlix. p. 393.

† Our author wrote another *Vision*, called the *Temple of Imposture*, and threatens us with more. See his note at the bottom of p. iv. of his dedication prefixed to this poem.

materials for his next performance, an Epitaph on General Wolfe, some Considerations on the Death of Charles I. or an Elegy sacred to the Memory of Queen Elizabeth.

The Gray's Inn Association. 4^{to}. 6d. Bew.

Black coats dyed red, or lawyers turned soldiers, is not a bad subject for a poetical squib, and if it had fallen into good hands, might have afforded some entertainment. Nothing, however, can be more dull, or void of wit and humour, than this little poem, which has no merit but that of being very short. Two lines from it may serve as well as twenty to convince our readers that it is not worthy of a moment's attention.

' In fair white jackets sometimes they appear,
Sometimes, in scarlet cloath'd, our eyes they cheer.'

D R A M A T I C.

Tony Lumpkin in Town: a Farce. As performed at the Theatre-Royal in the Hay-Market. By J. Keeffe. 8vo. 1s. Cadell.

The title-page informs us that this farce was performed at the Theatre Royal in the Hay-market: we hope for the honour of the audience, *but once*.

C O N T R O V E R S I A L.

A Slight Sketch of the Controversy between Dr. Priestley and his Opponents, on the Subject of his Disquisitions on Matter and Spirit. 8vo. 1s. Becket.

Dr. Priestley, in the Preliminary Essays to his edition of Hartley's Theory of the Human Mind, which were published in 1775, asserted, 'that man is not compounded of matter and spirit, but totally and simply a system of material mechanism; and that there would be no hope of surviving the grave, if we were not assured of it by the positive declarations of the holy scriptures.' This doctrine he some time afterwards endeavoured to support in an elaborate treatise on that subject, entitled, *Disquisitions on Matter and Spirit*.

The pamphlet now before us is principally written with a view to convince the *infidel*, 'that Dr. Priestley is no partizan of his cause, no advocate for any doctrine that has the most remote tendency to unsettle the laws or sanctions of religion; but, on the contrary, has exerted his best talents in fixing them on the only foundation on which they can securely stand, that is, the gospel of Jesus Christ, whose resurrection *alone* has begotten us again to a lively hope of an inheritance incorruptible, undefiled, that fadeth not away.'

In the first part of this tract, the ingenious author gives us a slight sketch of the controversy between Dr. Priestley and his antagonists, relative to the doctrine of materialism, and, which is an essential part of the same system, necessity.

In

In estimating the merits of Dr. Priestley's opponents, he treats Mr. Seton, Mr. Berington, Dr. Shebbeare, and the Vindicator of the Church of England, with contempt; John Buncle, Mr. Williams, the author of the Letters to Dr. Hawkesworth, signed a Christian, and Mr. Whitehead, with little ceremony; Mr. Baxter, Dr. Kenrick, and Dr. Duncan, with some deference; Dr. Price, Philalethes Rusticanus, and Dr. Horsley, with respect.

In the latter part, he states the real question, and defends Dr. Priestley from the charge of infidelity. 'The true question, he observes, is not, whether man is an accountable and immortal creature; but wherein consists the accountableness and immortality of man, and where we are to seek for the proof and evidence of it.'—Dr. Priestley, he tells us, 'saw that a resurrection was by no means inconsistent with the principles of philosophy; but he disdained to take hold of the reed, when the oak was within his reach. He professes, in the most unequivocal language, his thorough belief of a future state, on Christian principles.'

At the conclusion he observes, that the doctor is not the only modern divine who has supposed, that immortality is not an inherent property of our nature. He mentions the very respectable names of Sherlock, Dodwell, and Law, as well as those of Taylor and Hallet among the Dissenters; and congratulates himself, that his hopes are built on a more secure foundation than metaphysical speculation.

M E D I C A L.

A Treatise on the Natural Small Pox, with some Remarks and Observations on Inoculation. By Charles Roe, Member of the Corporation of Surgeons. 8vo. 2s. Dixwell.

This Treatise begins with a description of the different species of the small-pox, which, in conformity to general practice, the author distinguishes into the distinct and confluent. Each of those, however, he afterwards subdivides, according to their various appearances. He distinguishes the distinct kind into the benign, crystalline, coherent, warty, and sanguineous; and the confluent into the mild, erysipelatous, crystalline, filiquose, and the nervous.

He next gives a short account of the different periods of the small-pox; after which he proceeds to remarks and observations tending to illustrate the nature of the disease, and to discover the proper method of treating it. In this part of the Treatise we meet with observations on the eruptive fever, an enquiry into the nature and quality of the variolous infection; observations on the secondary fever; on the swelling of the face, hands, and feet, pyralism in adults, and diarrhoea in children; on the causes producing the different species of the small-pox; on the effects of the disease on the constitution; with a detail of the prognostics.

The

The author afterwards considers the manner of treating the small-pox in its different stages and symptoms; subjoining an account of inoculation, shewing the age, season, temperament, and preparation for it; with the manner of collecting, preserving, and inserting the virus; and the method of treating the disease after the infection is received into the body.

From the concise minuteness of this Treatise, and the methodical manner in which it is arranged, it cannot fail of proving exceedingly useful to practitioners; and we may add, that the author, Mr. Roe, has enriched it with many valuable remarks.

An Essay on the Gonorrhœa, with some Observations on the Use of Opium, in the Cure of that Disease. By William Thomas, Surgeon. 8vo. 1s. 6d. Donaldson, Strand.

This Essay contains a number of judicious and useful observations on the several remedies generally administered in the cure of a gonorrhœa; and the author also presents us with some valuable remarks on the use of opium in the same complaint. The whole greatly merits the perusal of those who practise in this disease.

Essays on Physiological Subjects. By J. Elliot, Apothecary. 8vo. 1s. 6d. Johnson.

Mr. Elliot has formerly afforded us more than one specimen of his ability for disquisitions on physiological subjects; and we are glad to find that, in the present Essay, he prosecutes the same kind of enquiries with a more particular regard to the illustration of several parts of the animal œconomy. His experiments are ingeniously devised, and his deductions appear to be well-founded.

MISCELLANEOUS.

An Account of the Life and Writings of the late Alexander Monro, Sen. M. D. F. R. S. 8vo. 1s. Dilly.

This discourse was delivered by Dr. Duncan, as the Harveian Oration at Edinburgh for the present year. The author's situation enabled him to give the most authentic biographical account of Dr. Monro; and his own judgement qualified him for awarding the praise that was due to the talents and writings of that eminent professor, whose memory will long be revered in the schools of physic.

Letters between Clara and Antonia: in which are interspersed the interesting Memoirs of Lord Des Lunettes, a Character in real Life. 2 Vols. 12mo, 5s. sewed. Bew.

There is nothing in these Letters either very entertaining or instructive. If such a character as lord des Lunettes does exist in real life, we are sorry that real life has such a character to produce; and are of opinion that a delineation of it, however exact, can only, like one of Spagnolet's pictures, raise ideas of horror in the beholder.

A Prac-

A Practical Grammar of the French Language. By N. Wano-
strocht. 12mo. 3s. Johnson.

A man of ingenuity, when he undertakes to teach the French language, generally sees, or thinks he sees, deficiencies and errors in all the French grammars that are extant. He therefore composes one of his own, on a plan, which, in his opinion, is more easy, regular, and commodious. Thus the number of French grammars is continually increasing; but we do not always find that the last publication is the best. It is perhaps only superior in some points, and inferior in others. Mr. Wano-
strocht's performance has its advantages. The plan is regular and methodical; and the rules are exemplified by familiar exercises. All the primitives of the irregular verbs are brought together on one large open sheet, and conjugated through their several modes, tenses, numbers, and persons. In this, however, the author has not studied the convenience of his reader; as nothing can be more troublesome than a large folding sheet in a small volume. All the irregular verbs might have been much more commodiously ranged in alphabetical order, in a few pages of his book.

Mr. Wano-
strocht has given us no rules for pronunciation; and in this he seems to be right: because, as he observes, from the attempts which have been hitherto made, it does not appear that any adequate idea of it can be conveyed in writing. The voice cannot be properly modulated, nor the ear directed, without the assistance of a good speaker.

He has explained some idiomatical expressions, which most frequently occur in the French language: but he has not been so diffuse on this subject as some other grammarians; because these peculiar expressions are now giving way to a regular construction, and are very little used by the best writers.—Here we beg leave to observe, that what we call idioms are in general the most exceptionable phrases in the English language. Mr. Dryden had certainly very good reasons for the following remark, which he makes in his Dedication of *Troilus and Cressida*, to the earl of Sunderland: 'I am often put to a stand in considering, whether what I write is the idiom of the tongue, or false grammar and nonsense, couched under the specious name of Anglicism.'

The new Art of Speaking. 12mo. 2s. Hogg.

An explanation of the figures of rhetoric; rules for speaking in public; scraps of elegant orations, in prose and verse; examples of the plain and the sublime style; an artificial method of improving conversation, by the help of sentimental cards, &c. calculated for city apprentices, or any such rising geniuses as have an ambition to shine in tropes and figures, in the public disputations, which will probably be continued the ensuing winter, at Coachmakers Hall, the Queen's Arms, the Mitre Tavern, the Robin Hood, and other nurseries of eloquence in this metropolis.

